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# THE CHINESE RECORDER

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VOL. LI.

JANUARY, 1920.

No. 1

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A Chinese View of the Missionaries  
Opportunities for Chinese Leaders  
Christian Coöperation in China  
New Methods of Evangelism  
The Need for a Changed Approach  
U. S. Foreign Policy and Foreign Missions  
Tientsin Anti-Narcotic Society  
The Popular Education Movement in China

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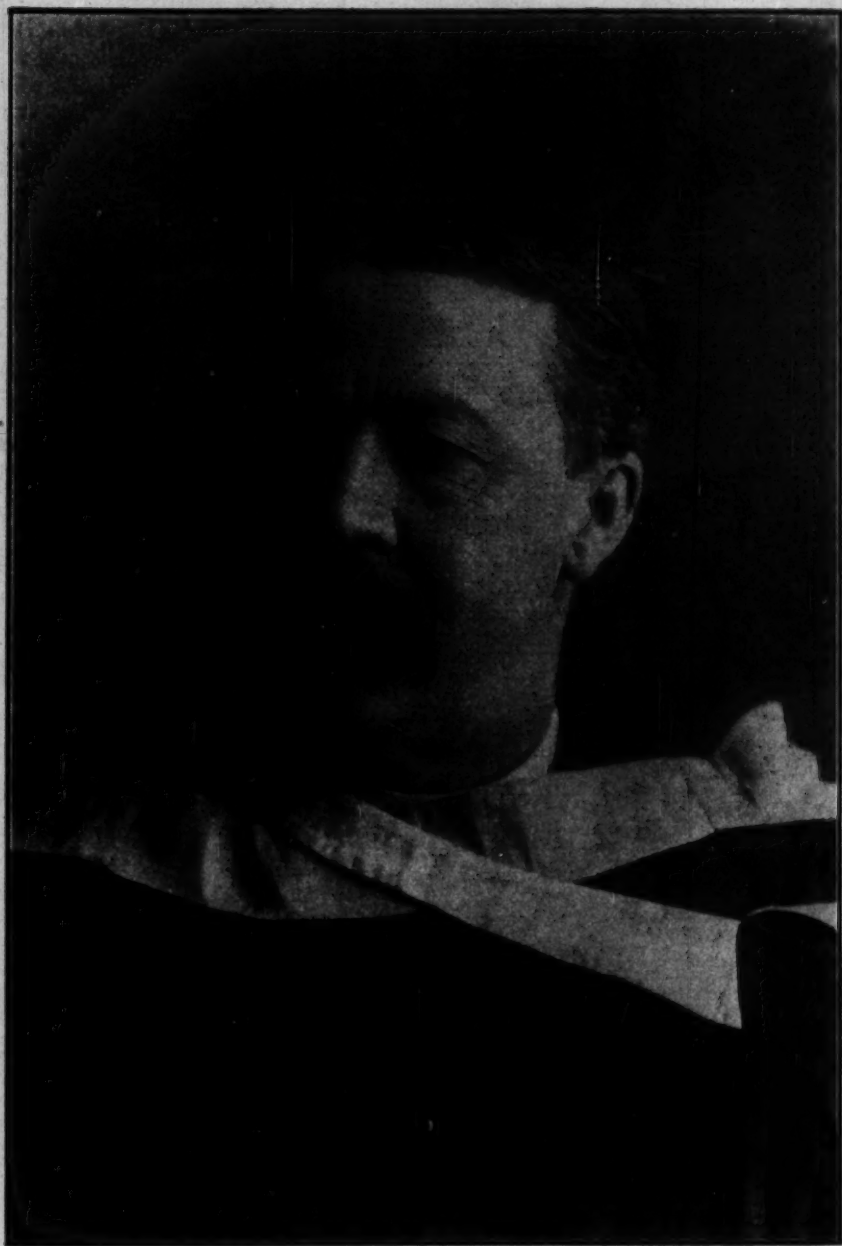
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THE LATE REV. G. CAMPBELL GIBSON, D.D.

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# THE CHINESE RECORDER

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## Editorial

### "The China For Christ" Conference.

**The Occasion.** To attempt an answer to the question, "How can the Christian Church best help China," about 110 Christian workers—half Chinese and half foreign,—representing 26 Christian organizations, on the invitation of the China Continuation Committee met in Shanghai on Tuesday, December 16, 1919, in a Conference which lasted for five days. Mr. David Yui was elected Chairman. The coincidence of a number of unusual circumstances lead up to this Conference. China's dangerous political situation made it necessary for the Christian forces to consider her needs nationally. An unprecedented wave of patriotism has united all classes in China more completely than ever before and has already caused spontaneous and uncoordinated movements of Christian patriotism in different places. The Christian Church must learn how to express its patriotism in a Christian way. Then, as Dr. C. Y. Cheng pointed out, "Chinese Christians were never so willing to help extend the Kingdom of God." Here is an unsurpassed need, a nation-wide desire to meet that need, and a Christian desire to take part therein. The time was ripe in China for a national Christian movement. Then there is

the influence upon Chinese Christianity of the great Inter-Church Movement in the West. This means an unprecedented inpouring of resources into the China Mission Field. To insure that the Chinese Church responds to this in a worthy way was another element in the situation. The Conference, therefore, did not stand for something entirely new, for a "China for Christ" Movement has in a fragmentary way already started: it gave expression to an unorganized desire to apply Christianity nationally. Christianity being already recognized as a national fact, it must now be made a national factor. To take advantage of this situation, and bring this about, was the purpose of this, the most important Conference of Christians yet held in China.

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**The Aim.**

The first part of the Conference was given up to a number of speeches, which taken altogether were attempts to define the aim of a "China for Christ" Movement. Of these stirring speeches we can only indicate a few key thoughts. From Mr. David Yui we learned that while the Christian Church as an institution has no part in politics, there is no conflict between Christians and citizens; the first duty of a Christian is to be a good citizen. The Rev. Liu Faung said that those desirous of directing China's political destinies have realized the unity and strength of the Christian Church, and so desire to use it politically. This is a danger to be guarded against. Mr. C. G. Sparham said "What the soul is to the body, the Church is to the State." The Church must therefore above all else be spiritual in nature and influence. Miss Woo, of Hongkong, called for a facing of national sin, which was seen in the national and Christian lack of unity. Thus Christianity can save China because we have one unifying leader. Her words served to remind her hearers that real unity is born of the passion of a great and single purpose. The Rev. C. L. Ogilvie said that the fundamental need of a great republic is men willing to sacrifice; such men the Christian Church must help produce. The Rev. Shen Wen Ching showed that whereas once the Church went into politics, now the political leaders come into the Church, a sign of the Church's present influence and possibilities. The most comprehensive speech of the Conference was that by Dr. C. Y. Cheng, who dealt with the need, the scope, and the aim of a "China for Christ" movement. He said that the help and guidance China now



needs, Christianity can supply. The Movement as such must be immediate, practical, spiritual, Chinese, and nation-wide. In its general nature it must be "Church-centric rather than Mission-centric," said Dr. Cheng. The Rev. E. C. Lobenstine dealt with the Inter-Church World Movement. To summarize, we might say that the aim of a "China for Christ" Movement should be to stimulate Chinese Christianity into a nation-wide Christian movement, through which their patriotism can find an adequate and satisfactory expression, and through which above all the heart of China could be made to feel the power of Christ to produce the character which will save the nation.

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#### The Tasks.

IN its second phase, the Conference divided into seven commissions, dealing with (1) spiritual life; (2) missionary spirit; (3) systematic giving; (4) Christian leadership; (5) social and moral welfare; (6) publicity; (7) organization. The aim was to find practical tasks for Christian churches in China. Here, again, we can only refer to a few outstanding recommendations, which indicate at the same time outstanding needs. These are:—a worth-while program of religious education for Church and school; every church member a reader of the Bible in 1921; Bible societies to issue the whole of the New Testament in phonetic in 1920 and the rest of the Bible as soon as possible; that Chinese churches be urged to practise tithing; the organization of teams to visit churches, colleges, and government schools to present the Church's need of leadership, both men and women! A recommendation that the "Church give serious consideration to the removal of that fundamental obstacle to securing men for the ministry, namely, the inadequacy of salaries"; specific social welfare tasks for each church were outlined, along lines of the survey, hygiene, education, moral reform and child life, and the Home Boards were recommended to provide for the appointment of social experts as missionaries: a progressive program of publicity which involved a Central Literature Bureau, a Central Lecture Bureau, a Central Information Bureau, and the establishment of daily newspapers at four or five Chinese centres, as soon as adequate Chinese funds were available. The principal idea was to get all churches in China to work on a few important tasks as early as possible.

### The Outstanding Needs.

AMONG the various phases of a "China for Christ" Movement, three needs came to stand out. The first was that of the need of national organization and national specialists. In the reports of the various commissions there were recommendations looking to the setting apart of from eight to ten foreigners and fourteen Chinese, for special national secretarial work. The need of these specialists is due first, to the greatness, of the opportunity now confronting Christianity, and the tremendous need evident that the different Christian bodies coöperate in common tasks. There are many lines of work that need to be done nationally, and if a nation-wide movement is to be promoted, the missions and churches must be prepared to set some people apart for these national offices now so urgently called for. The need of national organization is a need that this Conference possibly brought more into light than any previous one. The second great need is seen in a recommendation that the Yunnan Home Missionary Society take the initiative in forming an Interdenominational National Missionary Society, which would as far as possible correlate all existing missionary enterprise and secure the support of all the churches in China. This is of course an attempt to enlarge upon, and make permanent, the work started in Yunnan, which has received such enthusiastic support from the Chinese. The third great idea of the Conference was that a nation-wide evangelistic campaign be started with the special week of evangelism in 1920. It was felt that this mobilizing of forces should involve a survey of the areas and special classes to be evangelized. It is of course only fair to say that the Conference did not have time to coördinate fully these different movements.

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### The Real Movement.

IN the early part of the Conference, it was voted that inasmuch as the China Continuation Committee was acting as a central agency for co-operative effort, it should be the Executive Committee for the "China for Christ" Movement, until such time as a national Conference could be called to organize it formally. There arose, however, a vague feeling in the Conference that for the formation of a "China for Christ" Movement things were not working quite right; that there was danger that a Westernized program would be mistaken for a Chinese movement. All were convinced that to be a success this movement must

be Chinese in leadership. This feeling showed itself particularly in the discussion of the report of the Commission on Organization. Then something happened, which, while unexpected, was yet recognized to be the something that was lacking. With the informal acquiescence of the Conference, the Chinese delegates met in a session by themselves. The report of this informal meeting was to the effect that a new General Committee, composed of half Chinese and half foreigners, should be appointed, which should elect an Executive Committee composed likewise equally of Chinese and foreigners, this organization to be the "China for Christ" Movement. The Chinese delegates unanimously asked that Dr. C. Y. Cheng be appointed the general secretary of this organization, with an associate secretary, for whose support they pledged themselves to raise \$4,000 for the first year, appointing a Finance Committee for that purpose. Thus did the Chinese take the leadership in a "China for Christ" Movement! Subsequently the chairman, Mr. David Yui, was asked to appoint an Organizing Committee, which in consultation with the Executive Committee of the China Continuation Committee, should take the steps necessary to organize the "China for Christ" Movement. It is interesting to note that, though several missionaries suggested that this new organization be entirely Chinese, the Chinese leaders did not wish it that way. They emphasized the need of full co-operation, while also asking that there be an equality of representation. How far this organization will carry out the program outlined by the various commissions, it is difficult to say. As it has started it is the nucleus of a real Chinese movement, and has within it all the possibility of growth of any other organization, and a much stronger appeal to the Chinese people. The joint committee composed of the Organizing Committee and the Executive Committee of the China Continuation Committee having a membership composed equally of Chinese and foreigners has resolved itself into the Organizing Committee for the "China for Christ" Movement of which Mr. David Yui is Chairman; Dr. G. H. Bondfield, Vice-chairman; Dr. C. Y. Cheng, General Secretary; and Rev. E. C. Lobenstine, Associate Secretary. The Executive Committee of the C.C.C. has, for the time being at least, placed its staff as far as practicable at the disposal of this new movement.



## Promotion of Intercession

MILTON T. STAUFFER

**"Apart from Me ye can do nothing."** (Jn. xv: 5.) Is not Christ saying this to us as we face another new year? Last year, wherein I failed, it was because I worked or prayed alone. It is possible to pray apart from the Spirit. Then, our prayers fail to bring strength and victory. Our intercessions fail to affect others.

Companionship with Christ in prayer will make for fervent effectual prayer through all the year. His Spirit will assist us in our halting attempts to pray. He will put Himself into us, so strengthening us at our weakest points. He will interpret His mind to us, so that we shall pray intelligently. He will voice our unspoken desires that are always struggling for expression. He will guide us to pray according to His will. He will, if we let Him.

**This year let me experience the companionship of the Spirit in prayer. Let me never pray alone. Let me never go apart from Him when I pray. If I pray with Him, I shall be more likely to work with Him.**

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**"Apart from Me ye can do nothing."** Is not Christ saying this to the Chinese Church at the beginning of another new year? "China for Christ" is an inspiring program. As a slogan "China for Christ" should sweep like a battle-cry over the provinces. It should enlist and unite the Christians of all communions. Will it? All hinges on whether this China for Christ Movement is **our** movement or **His** movement. Whether it is a movement **apart from the Spirit or together with the Spirit.**

**For this cause let everyone pray, (1) That the Committee on the Organization of the China for Christ Movement may be wholly guided by Our Lord during the coming months, and that leaders, qualified to mobilize and develop the spiritual resources of the Church, may be found and set free for this great work.**

**(2) That the good news of this Movement may be heralded far and wide, enlisting Christians everywhere in enthusiastic support.**

**(3) That in preparation for the approaching Week of Evangelism, Christians individually and unitedly may devote themselves to special prayer and Bible reading, looking expectantly to God for the deepening of the spiritual life.**

**(4) That from its inception the China for Christ Movement may be undergirded with the prayers of the entire Church in China and backed by the tremendous prayer power of the Christian Church in other lands.**

**(5) That increasing emphasis may be given to the fact that this China for Christ Movement is fundamentally spiritual, and to this end that its activities may be permeated more and more with spiritual motives and power.**

# Contributed Articles

## A Chinese View of the Missionaries

WU LIEN TEH

**I** FEEL quite diffident about writing on a subject which may give rise to controversy, but in the same way that as a student I drew the attention of my professors to the teeth as a possible factor in the causation of chlorosis and other forms of anæmia, and that during my first visit to a Pneumonic Plague Hospital in Harbin suggested to my Russian colleagues the advisability of wearing gauze masks as a preventative against infection (my French colleague and others who did not take this simple precaution died of the plague), I hope my questions may be taken in their true spirit, and, if possible, answered with benefit to Christians and non-Christians alike.

For many years the following matters have puzzled me:—

1. Missionaries of one denomination or another have been in this country for about a century and have done splendid work along educational and medical lines. Considering the amount of time, labour, and money expended, the number of converts, especially of the educated classes, is still too few to exercise any marked influence on the habits and aspirations of the people. Is the general policy of the missions directed more to the *number of converts*, irrespective of station, rather than to the *training of leaders*, who may one day mould the history of this country? Converts of the type of Chang Po Ling (President of Nankai School), C. T. Wang (the famous representative of China at the Peace Conference), and David Yui (General Secretary of the Y.M.C.A.) are still few and far-between. Were it otherwise, and if men of this calibre could be counted by hundreds instead of at one's fingers' ends, the present history of China would be more cheerful and promising.

2. Has the educational policy of missionary schools been modified sufficiently to meet the needs of the times? Have the younger men and women, who have received a liberal

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

training in some of the best colleges in Great Britain and America, been taken into consultation when vital matters regarding education are discussed? How far is such discussion directed to the training of useful practical citizens of this great Republic rather than mere lip-service Christians, whose devotion to the Church depends upon the benefit and protection which it can confer upon them?

3. To what extent is scientific and technical education, which all will agree is the education of the future, going to figure in mission schools? It is generally acknowledged that the chronic unrest and apparent selfishness of the educated and official classes is largely due to economical reasons. That being so, one of the first essentials of education should be to provide the masses with the intellectual and technical means to improve their present impoverished conditions. New ways must be taught them of tilling their ground, improving their industries, selling their raw products, and finishing their goods. For this purpose, the fine Institute at Tsinanfu established by the Rev. J. S. Whitewright for visual training may be duplicated in other missionary centres. As missionary hospitals have been the happy means of leading thousands of seekers to God in the past, so will the establishment of technical colleges and manual training schools produce innumerable practical and prosperous followers of Christ. A full stomach is more conducive to reason (and belief) than an empty one.

4. Even from the viewpoint of the missionary, the establishment of manual training schools, where thousands of young boys and girls may find productive employment and recreations, will be a blessing. I was particularly impressed with this need last summer when a senior lady missionary was staying in our home in Peking. She had just bought some local-made Chinese cloth which she wished to turn into a working blouse. A Chinese tailor who made missionary clothes was sent for, and when his work was completed he charged \$6.00, namely double the cost of the cloth. The labour itself was perhaps worth 70 cents, but as the dress was "foreign," a big sum had to be charged, lest both sides might lose face! At the present moment, when more and more foreigners are making their homes in China, when even Chinese men and women are adopting western or semi-western clothes, and when the exchange is so much in favour of silver, the time seems appropriate for missionaries to provide facilities for lessening the cost of



living and incidentally benefiting others who may desire to effect economy in their households.

5. In view of the large number of mission hospitals, which are spread throughout China, it seems to me strange that no attempt has yet been made to establish a central purchase and forwarding bureau, say in Shanghai, which might transact all the business required and thus save the missions all middlemen's profits. Such a bureau, if found successful, might extend its labors to include commodities for other missionaries. The China Inland Mission has, I believe, agencies in Tientsin and Shanghai to cope with their own requirements.

6. Has not the time come when democracy might be practised to a greater extent in the relations between foreigners and Chinese, especially missionaries and Chinese? Every vessel arriving from America or Europe now brings half a dozen or more Chinese who have received a modern education in colleges there. After their experience abroad, they expect, and rightly so, that the happy relations between themselves and their foreign friends in Europe and America will be resumed in their country. Very often they are asked to join the teaching staff of missionary institutions. In such cases, surely it is not too much to treat them on an equal footing with the foreigners, providing of course that they are capable. And yet, quite frequently one hears of equitable treatment being refused to Chinese graduates of foreign colleges, simply because they are Chinese. Only the other day, a very accomplished Chinese lady on her return from the States was placed on the same grade as ordinary helpers who had not been educated abroad. Is this not like cutting off one's nose to spite one's face? Is it strange that there should be a feeling of discontent among Chinese members of mission schools? Again, the principle of "the front door for missionaries and the back door for converts" is still often practised to the detriment of the name of Christianity.

7. With closer relations between missionaries and better class Chinese, more social service leagues might be established in the various cities. Such work can only be successful if the official and mercantile classes, especially their womenfolk, will co-operate in the task. Hitherto, untold opportunities have been missed for carrying out useful work in this direction, and both time and money are wasted by the wealthy and educated women not knowing how to pass their time fruitfully. Social

service leagues will be found most useful for promoting public health and reducing infant mortality.

The above are only a few of the difficult problems which have presented themselves to thinking Chinese. In large cities like Peking, Tientsin, Shanghai, and Canton, happy relations now exist between Chinese and missionaries, but these should be further extended, so as to include their families and mutual friends. Through their connection and friendship, the relations between Chinese and westerners will also improve with benefit to all concerned.

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## New Opportunities for Chinese Leaders

HOLLINGTON K. TONG

Assistant Editor of *Millard's Review*

**T**HE after-war conditions have created in China two new problems of first class importance, namely, how to direct the student movement sagaciously, and how to bring about the unification of all the Christian churches, be they Protestant and Catholic, for the good of mankind generally and of the Chinese people in particular. Chinese leaders, Christian as well as non-Christian, will instantly find in these problems two new opportunities for public service. World peace and the destiny of four hundred million people are involved in these problems. Upon the shoulders of those who are called upon to tackle them lies heavy responsibility. The task is not a light one and requires delicate handling. It, however, offers a good opportunity for the test of the quality of leadership.

The Chinese student movement, which has already resulted in the termination of the official careers of a Minister of Communications, a Minister to Japan, a director-general of the Currency Bureau and several subordinate officials; in the tendering of his resignation by President Hsu; and in stiffening the resolution of the Chinese delegates to the Paris Peace Conference to refuse to sign the Treaty, needs perspective, cool-headed, intellectual, well-educated, and tenacious leaders now more than ever before. The highest officials in the land, as one Chinese Christian picturesquely put it, are most superfluous things and may drop out of the whole political show and disap-

pear from the stage forever at any moment, but the students who constitute the backbone of the nation together with the farmers will always remain. They are the rockbottom of China, and that rockbottom is now moving and is making disturbance everywhere in this vast country. Its movement must be wisely directed by the greatest brains or it may wreck the ship of state and plunge the whole nation into a whirlpool of national and international troubles.

Chinese students may continue holding the reins of power if leaders to direct them along the proper path are forthcoming. Orderly demonstrations, orderly mass meetings, orderly processions and correct methods of giving expression to their feelings on the national questions which concern the future welfare of their country, are essential to the further success of their movement. The students of late have attracted so much public attention that their friends as well as their enemies are critically watching what they are doing and saying with a keenness never equalled before. Their loose discipline at school, their disobedience of teachers' instructions, their defiance of superiors, their inclination to run the school themselves and the attempt of some adventurers to take advantage of the unusual situation and get a little selfish amusement for themselves, are things which should be shunned, but who is going to tell them?

The young Turks who were responsible for the chaotic condition in Turkey originally were students. Disturbers of peace in Cairo, Egypt, who are now nearly beyond the control of the British authorities, according to private information from that place, are students. Although they are powerful destructive instruments, they have no constructive programme to offer. A number of officials functioning in China soon after the establishment of the Republic were students. They have since proved themselves to be very corrupt. It has been demonstrated beyond shadow of doubt that abuses and excesses usually follow from sudden rise to herculean power. Can the present Chinese students be led to act differently once they are conscious of their power? There is no better opportunity than this—to guide them—now offered to Chinese leaders.

The problem of the unification of all the churches in China is of no less magnitude. Signs are not wanting, however, that thinking Christians are considering it in all seriousness. A conference for the union of a large section of the Protestant



churches was held in Nanking in the spring of 1917. Since the closing of the European War, the problem becomes more urgent. The War has demonstrated more than anything else the triumph of Christianity over militarism. Throughout it all the Christian sentiments were on the side of the Allies, and the latter won. Realization of the influence which Christianity has been exercising all over the world has undoubtedly prompted many Christian leaders in China to combine their efforts for the betterment of humanity and for the bringing down to earth of the Kingdom of Heaven.

The recent amalgamation of the North China Union College and the Peking Methodist University and the creation of a new university called the Yen Ching University (Peking), with Dr. J. L. Stuart as its new President, has the same aim in view—the rendering of more efficient public service to China in an educational way. Nanking has taken similar steps for united Christian educational work. Recently there was launched in Peking a Christian Fellowship Movement, behind which was the same desire for a deeper and more efficient unity and co-operation in worship and service and friendship. All these are indications of the direction in which the wind is now blowing. Nevertheless the problem is extremely difficult of solution. The difficulty of it, however, makes the new opportunity for service even more attractive.

Christianity has proved itself to be popular in China, and its popularity can be greatly increased if all the churches are united. For the Chinese Christians, various denominations, Protestant or Catholic, Presbyterian, Methodist, Episcopalian, Anglican, Baptist, London Mission, etc., have no true significance. "We want God and no denomination," says one Christian in the course of a discussion on this question. His view is shared by other Chinese Christians. The lack of unity among the churches, one weak point of the missionary work in China, is the last thing which they would like the students to know about, lest it may lead them to believe that the spirit of jealousy also abides with the preachers of the Christian doctrine.

Christianity preached by the united churches alone can save China from destruction and avoid a world war, which is coming slowly but steadily. Anti-Christian forces operating against it are now so strong that such a union is of necessity. The persecution of Christians in Korea shows what may happen

to the Chinese Christians when their country is likewise conquered. The independence of China which is friendly towards Christians is vital to the welfare of Christendom generally. Unless the Christian population in China can so organize themselves that they can make their voice heard abroad, there is no hope for China and no hope for the further spread of the doctrine of Christ in her land. Truly, "only in the power of our Master and our unity in Him," as given in the platform of the Christian Fellowship Movement, "is to be found the fundamental solution of the problems with which we and the society in which we live are confronted."

The two problems here mentioned appear not to be connected, but they are. What the students now need is the unselfishness and love of the Christian doctrine, which cannot make as good an impression upon them as it should while the different churches are functioning under various denominational rules and are being engaged in subdued warfare among themselves. Unselfish Christian leaders are needed to direct the student movement and the church-unification movement. They must not be sectional in feeling and bigoted, but must be broad-minded and determined to serve and not to be served. To them two splendid opportunities for service are now presenting themselves. Together with them goes heavy responsibility.

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## Christian Coöperation in China—The Impressions of a Traveler

CORNELIUS H. PATTON

**L**ET me recommend a journey in China for any person who is dubious or timid as to the possibility of Mission Boards working together. A four months' journey in this greatest of mission fields, which has taken me to four summer conferences and enabled me to traverse ten of the eighteen provinces, has left a profound impression as to the extent and promise of the coöperative movement. I have been trying to imagine how missionary China must have seemed to travelers ten years ago. Certainly to-day the impression received is one of a splendid and rapidly growing solidarity of the Christian forces.

Looking at the movement broadly, as from the outside, I find five distinctly favorable factors :—

1. The China Continuation Committee is easily the most highly developed and efficient organization arising from the Edinburgh Conference. It has even outstripped the mother committee of Edinburgh itself, since the latter has been unable to function during the war, while your committee has made grand strides during this period of upheaval. With its well proportioned representation of foreigners and Chinese, its stated meetings, its strong sub-committees, its double secretariat, its able office staff, and its growing budget, the China Committee has set the pace for the world. Unquestionably it has been a prime factor in bringing in the new day. The committee is the stronger to-day because it has been willing to feel its way along, without the claim or hint of authority, without attempting executive functions until asked so to do, content to have its finding carry such weight as the reasons behind them suggested. Undoubtedly the committee will take on more definite offices of leadership as time passes. May I be allowed to suggest that it would add to the influence of the committee both in China and at the Home Base, if some way could be found by which it becomes truly representative of the Boards? I recognize the difficulties in the way of such an adjustment, in view of the large number of societies concerned and the wide diversity in views which obtains, but I am sure some method can be found by which this truly great organization could become something more than a self-perpetuating affair.

2. The survey of mission work and conditions in China, now nearing completion, although the child of the Continuation Committee, deserves separate mention as a promoter of unity and coöperation. It is too soon to speak with definiteness, but if one may judge from the response of the summer conferences, where the survey charts and findings were displayed and discussed, you have in this body of information, graphically displayed, a truly scientific basis for the study of the great task. Whatever you attempt hereafter in the way of division of territory and harmony of development will rest upon a body of ascertained facts. I trust means may be found for obtaining a close study of the survey on the part of the missionaries in every section of China as well as by board officials at home.

3. China offers possibly the best example (next to Korea) of a wise delimitation of territory between the different Boards.

In so vast a land, with so many sections unoccupied, or inadequately occupied, some such allocations of districts and tasks might seem inevitable. Since, however, some are still unconvinced of the propriety and effectiveness of territorial apportionment, I take pleasure in saying that, in my judgment, the plan as it is being worked out in China, affords unmistakable evidence of success. I cannot conceive of the missions returning to the old way of each planning its expansion without reference to the others. Even where there is a considerable degree of overlapping, on account of conditions which are well understood, as in the case of the Province of Kwangtung, I find such a spirit of unity as to reduce to a minimum the disadvantages involved. An extensive journey in the western section of Fukien, along the borders of Kiangsi, where my own Board occupies the field alone, brought an almost overwhelming sense of responsibility for the million and more people involved. To travel day after day through villages and walled cities, and to realize that these people depend absolutely upon the messengers of one's own denomination for the receiving of the Gospel, is to press the burden home in the most compelling way. We at home need this sense of unqualified responsibility. It must also have special value for the workers on the field.

4. The great cities of China offer a superb field for coöperative work, and for the most part I find the situation being handled resolutely and in the spirit of a joint enterprise for Christ. In these days to meet with the Christian leaders of cities like Peking, Tientsin, Hankow, Nanking, Shanghai, Foochow, Amoy, Swatow, and Canton, is like sitting with a board of strategy in a great war. The coöperative scheme for reaching the student population in Peking, entered into by the Y. M. C. A. and four prominent boards (two British and two American) is as fine a piece of Christian planning as I have found in the world. Tientsin, not content with the division of territory, appears to be coming forward with a plan looking to a joint council of control. Similarly Canton is surveying with reference to united plans for evangelistic and educational occupation.

5. Finally, there is the truly extraordinary movement for unity among the Chinese churches. It is of the utmost value that the missions and the churches are moving side by side, a common impulse having seized them both. Can one doubt that this is of the Lord? I find the sentiment for a united



Church of China equally strong north and south and in the Yangtze Valley. I did not penetrate to Szechwan, but I understand that Western China is not one whit behind other sections in desiring the highest possible degree of consolidation. It would appear that after a few years there will be not more than three or four main divisions of Protestantism in this land and that these divisions will be working harmoniously along accepted lines. The unity movement has assumed the proportions of a tidal wave. Could there be a more encouraging sign?

To me this movement brings a realizing sense of Kingdom values. Hitherto my interest in coöperation has been largely academic. I have believed in it and advocated it because theoretically it was right, because the teachings of the New Testament pointed that way and the argument for increased efficiency would not be denied. But during these months China has given me a lively sense of the power and glory of a Church presenting a united front to the world. I have found myself in the midst of a great demonstration. Theory has become established fact. Best of all I have seen the beginnings of the effect of unity upon the onlooking world. Under our very eyes is the prayer of our Lord receiving its answer—"that the world may believe that Thou hast sent me."

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## New Methods of Evangelism

JOHN HIND

**T**HE Church in China has made much progress in recent years in what may be called "The Evangelistic Idea"—the realization that involved in our discipleship of Christ is the duty of preaching the Gospel (the phrase, of course, being interpreted in its widest sense) to the people around.

This progress is to be accounted for, partly at least, by the stress which has been laid upon this subject by means of the Week of Evangelism (星期佈道). This has acted both directly, as a call to the individual members of the Church to take part in evangelistic work, and indirectly, by causing the leaders, who have long ago realized the claim of this work upon themselves, to lay greater emphasis upon it in their teaching and preaching.

The Week of Evangelism was never meant to be more than a means to an end, and once that *end* is secured we should expect to find the *means* laid aside.

But the end has not yet been secured. There are certain aspects of the evangelistic idea which have not, up to the present, been fully grasped, and it remains for those who are trying to guide this effort to make definite plans for the employment of this week so as to secure the fullest possible amount of progress in each year.

The North Fukien Federation Council (閩北聯合會) has appointed a Committee on Evangelism, whose duty it is to make plans for forwarding the work of evangelism throughout the whole of North Fukien. This committee is also asked to act as a special local Evangelistic Committee for the City of Foochow, and it may be useful to others if I state briefly the plans which it has under consideration for the Week of Evangelism, 1920.

It is intended that the main and central item of the week's programme shall be a parade of the whole Christian community through the streets of the city and suburbs. The Christians will march in procession church by church, each church carrying a flag designed by the committee, which will bear first the name of the church and then a brief and very clear evangelistic message, such as "God loves the World" (上帝愛世人) or "Jesus gave His life for us" (耶穌爲我等捨身). There will also be in the procession persons who will carry tracts selected by the committee and perhaps also handbills inviting people to come and hear the Gospel and these will be distributed along the route.

There are twenty-nine churches in Foochow city and suburbs, so that the procession should be a very impressive sight, for it will be the aim of the workers to get every adherent to join in it. I may mention that it has been suggested that there may be some difficulty in the case of the women, but the committee is quite hopeful that those difficulties may to a very great extent be overcome and that many of the women and girls will be able to take their places.

It may seem to some that this plan is not calculated to bring home to the Christians the claim which evangelism makes upon them individually, but the committee is planning this effort with four very important ends in view:—

1. As an evidence to the non-Christian people of Foochow that the Christian Church is not an insignificant body of ignorant

devotees of a foreign cult, but a powerful and enlightened society of men and women, who, trusting in God, are labouring for the overthrow of the reign of ignorance and sin and for the establishment of the principles of righteousness and love.

2. As evidence to the Christian community itself of its own strength, and of its potentialities for good if only it can secure a union and co-ordination of its varied forces and activities.

3. The delivery of the evangelistic message by means of flags, literature and perhaps by hymn-singing.

4. The attracting into the movement of many adherents who have hitherto held aloof from all evangelistic efforts.

The committee realizes that the success of the venture depends very largely upon the warmth with which it is taken up by the pastors and catechists of the twenty-nine churches, and upon their intelligently grasping the four ends which the committee has in view, and it is therefore issuing invitations to these workers to attend a Conference on the subject to be held on January 2, when ways and means will be discussed as well as the order of the procession.

But the committee is not only concerned with Foochow City, nor is it limited in its endeavours to the one week at the beginning of the year when special emphasis is laid upon the duty of evangelism. Acting in its capacity as a Committee of the North Fukien Federation Council it is planning to hold a Conference of all pastors and preachers in the Foochow-speaking area of North Fukien (傳道修養會). The Conference is planned with the object of deepening the spiritual life and so increasing the spiritual force of all those who are called to be leaders of the Church in this part of China. Arrangements are being made for the Conference to be held in Foochow for one week in the beginning of May, and the programme will provide opportunities (a) for united prayer for guidance in solving the many difficult problems which so constantly present themselves in our fight against sin and ignorance, (b) for Bible study, (c) for discussion of plans for advance and (d) for hearing addresses from chosen speakers who can help us by their wisdom and experience. Provision will also be made for both physical and intellectual recreation.

But perhaps the most important part of each day's work will be the going out in bands or *en masse* to preach to the people of this great city the Gospel of the Love of God, and it

is earnestly hoped that one great result of the Conference will be that the leaders of the Church will gain a fresh vision of the duty and the joy of deliberate and aggressive evangelism, and that those who attend it will carry away with them a fresh enthusiasm for the salvation of the souls of men and a renewed inspiration for their service in the Kingdom of Christ.

The committee has other plans for advance under consideration, but these are written in the hopes first, that others who are working in great cities, perhaps under greater difficulties or greater disadvantages than ours, may gain encouragement from our efforts here, and secondly, that all who read these lines will join us in earnest prayer that God will give to these two undertakings the fullness of His blessing.

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## The Need for a Changed Approach to the People in Our Missionary Enterprise

A. R. KEPLER

**A** universal characteristic of all living organisms is change. In fact we can say that nothing living is static save God, and even the God of H. G. Wells changes and grows and expands along with His creatures. It is not surprising, therefore, that along with man's growing knowledge of the universe and nature's processes and the laws of the infinite, there should be constant readjustments of his religious beliefs and a consequent reorientation of self toward God and society, a reinterpretation of the teachings of Christ finding its expression in new forms of activities.

That this is no new startling theory, but a generally accepted fact, we need only quote from the June 1919 number of the official church organ of the Presbyterian Church in the U. S. A.—*The New Era*:

"The Bible is a permanent revelation, but its interpretation and application are progressive. The Gospel we preach is the same saving truth that was preached by Paul, but Calvin gave it new shape and use in his age and we are doing the same in our age. We must ever fit it into the changing conditions and demands of each day, just as we necessarily adapt our government and industry and education and art to new conditions and needs."



That the prevailing religious beliefs have ever vitally influenced the then current missionary methods, is not difficult of demonstration. When we consider that in the widely separated days of Constantine and Charlemagne, the saving function of Christianity rested in the administration of the sacraments of baptism and the eucharist, it is not surprising to see whole tribes and nations forcibly Christianized. If there was not "conversion by the million," at least large masses of people at the point of the spear were rushed into the water and forcibly baptized. It was the same religious belief which led Xavier and the early Jesuits to make unconscious Romanists of many Chinese by promiscuous and unrestricted baptism.

During the latter half of the last century, the millenium occupied the foremost place in the creed of evangelical Christianity. This resulted in the employment of very superficial methods of evangelization. They reasoned that the number of the saved at most would be very few. What was most important was to hasten the second coming of our Lord Who was delayed merely because the conditions of His return had not been fulfilled on the part of the Church. His Gospel had not yet been preached to all nations. The best thought of the Church was then employed in discussing the extent to which this evangelization would have to be carried before these conditions which were delaying His second coming would be fulfilled. Not the individual soul but the speedy return of the Lord was the chief concern.

In the thought of the day not so long ago, eternal life was something in the future. Not this world, but another world was the Christian's chief concern. The sin and evil in the world was not a cancerous growth to be removed, but society was one big camp with infectious diseases to be avoided. Naturally the missionary effort was individualistic and the message was only to the soul of the individual.

We are not attacking the past. "We owe too much to the past," to quote a recent writer; "out of it has come all the good of the present, and will come all the better of the future. But the true way to honor the past is to improve it. The only way to preserve it is to search out its weaknesses and remedy them."\*

"World politics,"—once more to quote *The New Era*—"national affairs, business, education, all things are being

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\* Purdy—"In the Way of Christ."

reconstructed to meet present needs. The Church must keep up with this spirit and progress or fall out of line and become an obsolete institution. The Gospel itself is not out of date and never will be, but the old ways of preaching and propagating it must be adapted to the present demands. The practical Gospel that enters into the whole social structure and rebuilds it into the Kingdom of God is the demand of the hour."

Let us gather a few statements on the changed emphasis of Christian thought and activity.

"That the good news of Jesus needs to be applied to society as well as to the individual is not a new discovery, but it has been given new emphasis in our time. It is not enough to pick up the men who lie wounded and bleeding on the Jericho road; we want to deal with the bands of robbers that infest the district. It is good to pluck firebrands from the burning, better still to put out the fire that destroys. The challenge of the times is for a social gospel to reinforce and make effectual the individual gospel."\*

"It is now treason against modern knowledge to fail to realize that to give ideals and spiritual impulse to individuals is good; to do this and also to help direct and spiritualize social forces is better. . . . There is, too, a growing conviction that the leaders of Christian forces, to a larger degree than heretofore, must be community-minded men if the Church is to continue to be a dynamic force in spiritualizing the community."†

"It is a comfort to me to know that the changes required to make room for the social gospel are not destructive but constructive. They involve addition and not subtraction. The social gospel calls for expansion in the scope of salvation and for more religious dynamic to do the work of God. It requires more faith and not less. It offers a more thorough and durable salvation. It is able to create a more searching sense of sin and to preach repentance to the respectable and mighty who have ridden humanity to the mouth of hell. . . . The social gospel has become orthodox."‡

"It is only when we interpret the aim of the world Christian as Christianizing the whole social order of the whole

\* Purdy—"In the Way of Christ."

† Ritchie—"Community Work."

‡ Rauschenbusch—"The Social Gospel,"

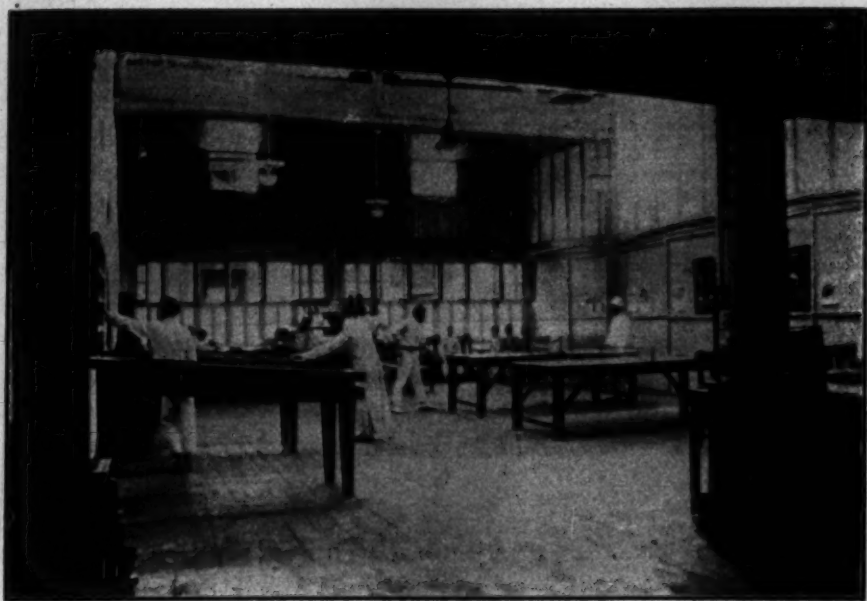
world that any final or adequate definiteness of purpose comes to the modern man. What other demand than this seven-fold aim is big and true and real enough to unite earth's family in co-operative objective endeavor—to make health the possible attainment of all; to abolish all necessity for existence below the poverty line the world around; to enable each human being through education to enter as far as possible into his heritage; to discover and to eradicate all causes of social maladjustment; to develop capacities of response to all sunsets and flowers, to stars and trees; to pierce down with discrimination into what is right; to know our Father and the One whom He sent;—this is the program of a world Christian.” . . . .

“Can our program be any less embracing?” Just as to the man in the west, so to the non-Christian in China, let us come and say, “‘Here is a big thing; why are you not in it?’ We are working for the enfranchisement and ennoblement of every single human life, the perfecting of human society in all its myriad activities and relationships, the transformation of the kingdoms of this earth until they have become the Kingdom of our God and of His Christ; the Christianization of all life everywhere.”\* The best in him will be plumbed and he will respond to the call and determine to walk the way our Master went.

Says David Yui, the General Secretary of the Y. M. C. A. in China, “In anticipating the types of Chinese Christian leadership needed in the near future, we need to lay more emphasis on the development of Christian social leadership. This type of leadership, if properly directed, will produce very great results. We do not want to limit Christian life only to attendance at church and prayer meetings. We want it to touch in all respects the community life. Until it succeeds in doing this, it will not reach its full power in the lives of men. This at once shows us the necessity of developing a social type of Christian leadership.”

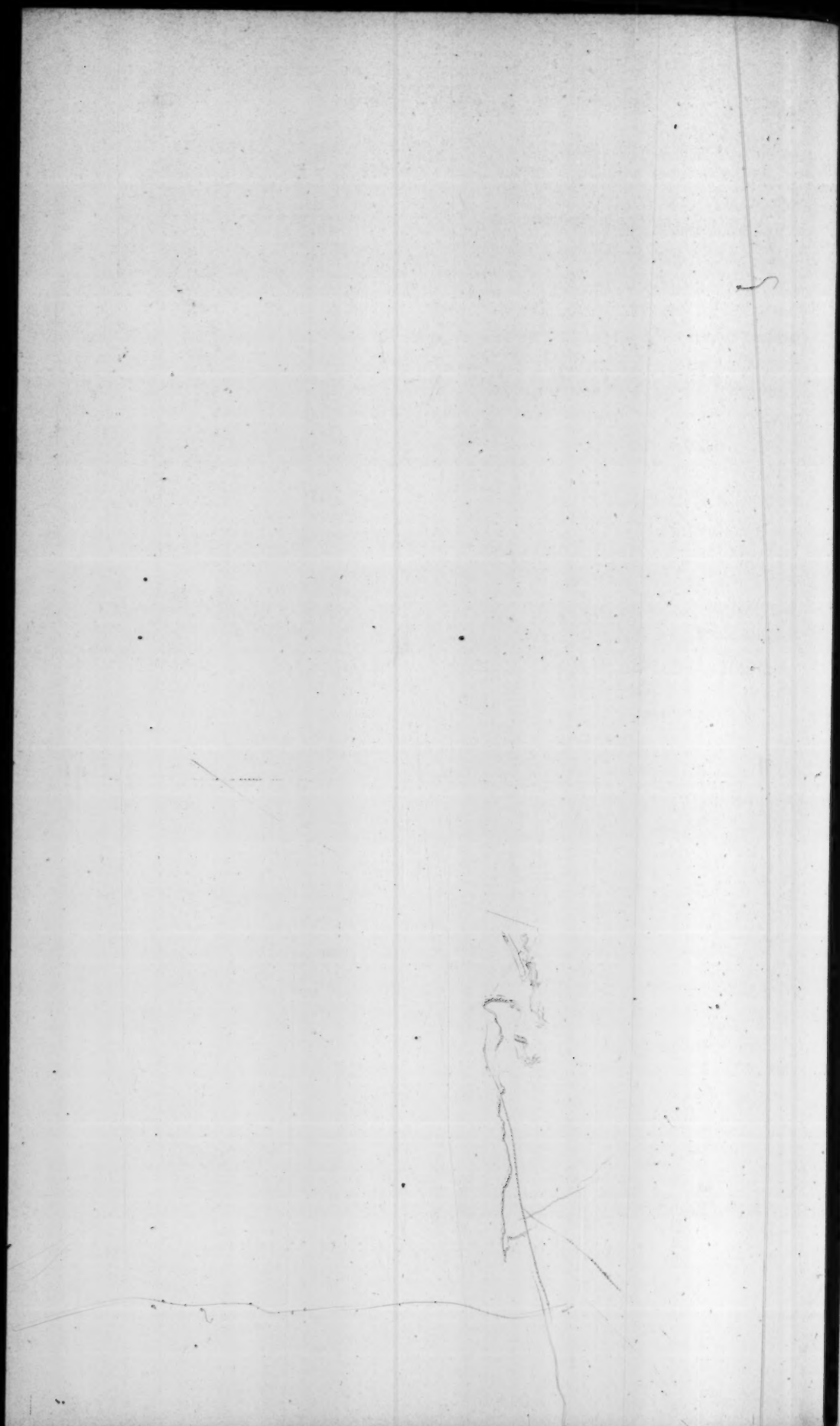
We wonder how many have pondered over the report of the “Committee on the Chinese Church” presented to the China Continuation Committee at its 1919 meeting. Here are some of the findings: “Your Committee believes it is the duty of the Christian Church to express in no uncertain sound the social principles of the Gospel of Christ which are for the upbuilding of the entire life of the nation. Your Committee

\* Fleming—“A World Christian.”



GLIMPSES INTO THE SIANGTAN COMMUNITY GUILD.





believes that the making of a Christian civilization is included in the program of the Gospel of Christ. Christianity stands for truth, no matter where that truth is found, whether in ancient China or in the modern world. Christ has come to fulfill and not to destroy all that is pure, good, and true. His one and only enemy is sin. In meeting the needs of the world to-day the re-emphasizing of the social message of Christ is as never before of great importance, which needs the attention of the Christian Church. In the reconstruction of the new national life of ancient China, she needs the help and advice in many directions which we believe the Christian religion can offer. Social service in its essence is nothing less than an endeavor to remove sin and suffering and to increase social purity and happiness which we believe were the purposes of Christ when He crucified His life on the cross." Then follow twenty-two findings dealing with national, family, industrial, and social considerations which need the attention of the Christian Church in China and to which we should lend our whole-hearted support.

For the following reasons, therefore, we believe that there should be a changed approach in our missionary enterprise.

1. Because of the changed emphasis in Christian belief and Christian effort the world over. We must make all God's probable sons not only actual sons, but with a body, mind, and material equipment worthy of rendering adequate service to such a Father. We want to make Christ King of the world, but we want the world to be a worthy kingdom for such a sovereign. We want to make Christ known to all the world, but most of all do we want to make Him Lord in all the world's activities.

Is it not significant that four-fifths of Christ's miracles have to do with the ministration to humanity's physical wants? Is it not evident that the greater part of Christ's active life was occupied with applied Christianity, while the purely doctrinal exposition was a mere by-product? Have we not inverted the order of importance? Were not Christ's time and effort so largely occupied with social service in relieving physical ills because He realized—what it has taken His Church almost nineteen hundred years to realize—the intimate relationship that exists between a man's physical, intellectual, and spiritual functions. And though none of us would go so far as to say that salvation is a by-product of service, at least we may say

that it can be reached only by walking the highway of service in so far as the rendering of such service is possible on the part of the individual believer. These are the increasingly prevailing convictions of the Christian Church to-day.

We thus return to the thesis stated at the beginning of the paper. The prevailing dogma has always vitally affected the contemporary missionary message and objective. The present social emphasis in the realm of politics, labor, education and religion will inevitably impinge upon and change our missionary message and method. The sooner we reorientate our message and methods in view of this new social emphasis the more fruitful will our work be.

2. If, however, there should perchance be some of us still unconvinced of the validity of the social gospel, there is still the pragmatic reason for utilizing the social approach in our mission work because it is a method that will produce the largest results.

Some of us are inclined to be impatient with those who would ever hold up St. Paul's missionary methods as the methods *par excellence*. And that neither science, experience, nor the progress of civilization for nineteen hundred years has any change or improvements to offer in lieu of Paul's then excellent methods. This attitude is unfair to Paul; for, if he was the resourceful and intelligent person we credit him with being, it is impossible to conceive that our enlarged knowledge, scientific attainments, and re-valuation of life's assets would not have vitally affected his missionary methods. We would venture, nevertheless, to quote Paul's "all things to all men if by all means I may save some" as a valid ground for the changed approach.

(a) The social approach will be the way by which the non-Christian will the most readily and adequately understand the ideals and purposes of Christianity. There are some souls so happily gifted in music, they need only scan the score to experience all the joys and raptures of the melody. We know of a Franciscan monk in China, living alone in an interior station, a musical soul denied the enjoyment of musical instruments, who would nevertheless borrow a neighboring missionary's copies of the great masters and in the mere reading of the score would find great delight. For the writer the creations of these masters mean nothing until they are interpreted through musical instruments. So to the great mass of non-Christians

our terminology, our gospel, its hopes and its demands, are meaningless and not understood save as expression is given to them in the activities of the Christian community reacting upon the life of the individual and the community.

(b) The social approach is also the method most in harmony with China's ethical ideals, thus establishing the most effective point of contact. The Chinese are ever ready to co-operate in social service. The many guilds and organizations in our Chinese cities that have for their aim the amelioration of the condition of the submerged masses are an evidence of this. The writer's own limited experience and that of many others testifies to their readiness likewise to co-operate under Christian leadership in similar activities.

(c) The five relationships are the alpha and omega of China's ethics. They are the keystone of her social structure. They are the purple threads running through the entire weave of her religious fabric. She perhaps more than any other civilization has carried her old religion, such as it was, into her shop, her school, and her community life. Shall not Christianity show to the non-Christian that, in these very spheres, Christianity functions in a yet more excellent way.

(d) By employing the social approach we believe we shall help a long way to solve the problem of self-support and of providing funds for further expansion. The merchants and gentry of our cities have an ample supply of ready money, and they are as willing as any class in the world to contribute where their interest and co-operation have been enlisted. To illustrate what I mean, the budget for our Siangtan Community Guild is about \$8,000 for this present year. Of this amount at least \$6,000 will be provided locally. This is sufficient to meet the current-work part of the budget, the Mission Board's appropriation and special gifts from friends in America being used only for increased equipment. When the contributions were requested for the Chihli Flood Relief and for War Welfare Work, our local leaders responded far above their allotment, and when in June the problem of a free school for the poor was considered by the staff and the honorary Board of Directors the latter immediately pledged the building and is arranging to provide for the maintenance of the school. Before we organized our city work along these lines of social approach, it was absolutely impossible to cultivate even the acquaintance, to say nothing of the co-operation, of these merchants and gentry, and the



adequate staffing of our enterprise would have been impossible for lack of funds, nor could the work have attained such a degree of self-support.

(e) We have heard it remarked by some that they did not approve of a thousand dollar billiard table as an evangelistic agency. We do not know if the disapproval was of the billiard table or of the use of one thousand dollars for such an equipment, but surely we would be willing to employ a pingpong ball or a billiard table or anything that would conduce to the entrance of Jesus Christ into a human life. As to the one thousand dollars, the writer has made some rapid and therefore not exact calculations. He has discovered when the salaries of the missionaries and the four per cent invested in plant and annual appropriations for native work are tabulated and totalled and compared with the number of converts added annually that, according to the old methods of estimating the results of our effort by the number of converts, our converts have proved most expensive, far beyond the value of one billiard table or two . . . But we shall all agree that our enterprise is not to be judged by the number of converts alone. The fruits of missionary work in the individual and in society defy tabulation, and among the agencies that are producing these results the billiard table and the like have a very real place,—so real that only those can appreciate who know the grapple hold that gambling has on the leisure class, as well as other social evils which can be corrected only by "the expulsive power of a new affection" for wholesome social enjoyments provided in the foyer of the community center.

How is this new approach to be organized and directed? May we state most unequivocally that we cannot dispense with the pure evangelism, education, medicine, and surgery, and literature as the agents to Christianize the nation and the individual. It is rather in the atmosphere which is created, the environment which is being set up in which these several agencies function in a highly centralized and concentrated way that the community work of the present day differs from the old methods whereby each of these agencies functioned in a dis-articulated way, unrelated to the others.

Perhaps the writer can best present the *modus operandi* of the community activities by relating what is being attempted in our Siangtan Community Guild. We do this with extreme diffidence for several reasons. One never finds it easy to hold

up one's own work, among peers, as a model. Again, although for more than fifteen years the writer has thought deeply on this matter and planned for it, the work is only in its second year and it is therefore too early to tabulate results. Its foundations are still far from secure and the structure far from stable, and its future by no means certain. With this apology we shall proceed.

Our aim is to have every church member an active member of the Community Guild and every member of the Guild an ultimate church member. There is no line of demarcation between the Church and the Guild. The Guild is the Church at work in the community. Ultimately the church session will be the *ipse facto* Board of Directors. The session at present lacks the necessary calibre and so we have an additional honorary Board of Directors with advisory powers on which Board the session is represented. The executive power rests in the secretarial staff. The work is divided into the following eight departments—administration, membership, religious work, educational, physical, medical, boys', and women's. Some of these departments are not yet thoroughly organized. We have five classes of Guild membership; the honorary members pay an annual membership fee of \$24; the special members pay a fee of \$12; general members \$4; student members \$2; and limited members (being such church members as cannot afford full fees) pay according to their ability.

Believing that the family is the greatest force in Chinese society, we propose as soon as we can properly staff the women's department, to offer family membership, extending the Guild privileges to husband, wife, and children within a certain age limit, on one membership. We try to make the Guild most attractive and sociable and keep the members in touch with all its activities and have them feel that they are having a real share in these activities. By socials, weekly paper, and systematic visitation we cultivate their friendship, which passion is still the greatest Christianizing force, and ultimately get them into Bible classes and the church.

Our activities are, Public Reading Room; Book Stall for sale of Bibles, literature and text books; Dispensary; Street Chapel preaching; Lectures and moving pictures; a Street Blackboard for publicity purposes; Women's social reading and class rooms; Boys' Lobby and games room; Men's Foyer for reading, games, and social purposes; Day School; special

English School; Hostel, Gymnasium, Playground, Baths; Christian Endeavor, Sunday School, Mid-week Prayer Service, Bible Teachers' Training Class, special Bible Classes. All but a few of these activities have already been functioning; the rest are just being introduced.

In conclusion we would make a few observations based on our short experience.

(a) Choose a good name and emblem for your institutional center and boost both on all occasions. They mean much to the Chinese.

(b) New departments should not be opened faster than they can be adequately equipped and staffed.

(c) Have a strategic location with good equipment. Good equipment in a poor house is better than the converse.

(d) A native building remodeled and adapted is better to begin work in than a foreign style building. In the "Independent" recently, among the remarkable sayings, was noted the following: "The present order of things gives us too many little anemic churches without any striking force in the community—poor in architecture, in equipment, in preaching power, unable to command the attention of the neighborhood." How true has this been of much of the evangelistic work in China. Hospitals require good equipment. Schools would not think of succeeding without it. And yet in most places the evangelistic work has been conducted in dark, murky, uninviting buildings, with a few rickety benches, and cobwebs draping the walls, and with no organized activities beyond stated street chapel preaching, spasmodic tract distribution, an inquirers' class, mid-week prayer service and Sabbath school, and Sunday services,—and the community was hardly aware of this Christian force in their midst. It is, of course, not to be expected that every evangelistic center can equip a large institutional work, but we can make all our evangelistic centers clean, distinctive, and attractive, learning from the successful merchant so to market our commodity as to appeal to the conscious needs of our constituency. Let us have a good equipment, mass our efforts, and then "go over the top" and hit the enemy's lines hard.

(e) We must study our community and its distinctive needs, and provide activities to meet these needs in the order in which we believe the community will most readily react to the effort. In no two communities will these activities receive the

same emphasis. The large city with its foreign concession and large column of western business, the large interior cities with their large student population, the ordinary walled city with its more quiet and conservative constituency, all require their peculiar approach and appeal. We believe our country itinerators could get helpful suggestions from the growing volume of literature in the West on the rural church and community activities in rural districts.

As a final word let us remember that if community activities are to accomplish their purposes, the living Christ must be the dynamic. Christianity, without expressing itself in social service, is like a bed-ridden paralytic, still living but hands and feet functionless, unable to exercise any positive force. Social service without the spirit and power of Christianity actuating it is like a wonderful machine which may produce wonderful products, but cannot propagate the one thing needful to society—LIFE. Christ alone can furnish that. In this work Christ must ever be first and last in our motives and methods. Then the singer's experience will be the experience of many in our community:

You ask me how I gave my heart to Christ?

I do not know.

There came a yearning for Him in my soul

So long ago,

I found earth's flowers would fade and die :

I longed for something that could satisfy.

And then—and then—somehow I seemed to dare

To lift my broken heart to Him in prayer.

I do not know,

I cannot tell you how,

I only know

He is my Saviour now.

You remember Jesus' answer to the messengers from John. To-day were He here, He might say, "Go and report to the inquirer: the infirm are healed; fettered minds are unloosed; toiling, careworn humanity is being succored; social and class barriers are being obliterated; human brotherhood is being realized, and the world made the best possible world for man's body, his mind, and his soul. Lo, My Spirit and life is the dynamic that makes all this possible. Link up your life with Me and I will give you life to the full and endless, and neither sin nor death can prevail against you." Shall we not link up with this program for ourselves and China?



## The Foreign Policy of the United States and Foreign Missions

SIDNEY L. GULICK

**T**HE great war was the result of a great sin. For centuries the Church has dreamed and talked about the Kingdom of God. It has pushed foreign missions on the whole with amazing zeal. But the salvation it has preached has been chiefly individualistic. Its Kingdom of God has been in a world beyond, not here and now. It has regarded the State as free from the rule of moral ideals. The Church has preached the law of love for the individual but has left the State to practise the law of the jungle.

The irresponsibility of the Church and of Christians for the conduct of the State—this is the great modern sin. And the wages of sin is death.

The churches of America are increasingly interested in foreign missions. We much desire to have Japan and China and India become Christian peoples. We have raised scores of millions for this purpose and have sent to those lands thousands of our choicest spirits and are raising many scores more for the same purpose, and plan still to send thousands of our finest youth. It is a splendid ambition and promises much for the welfare of the nations.

Yet, by a strange blindness, one of the essential factors for missionary success in the Orient is all but completely ignored by Christians in the Occident. Mission study programs devote months each year to the pagan conditions in the Orient, but they pay no attention whatever to the pagan conduct of our own land in its dealing with Orientals. Few American Christians know that for 30 years America has been violating our treaties with China, and no Mission Board—even though it has missionaries in China—seeks to educate its constituencies in these matters and to organize them for the repeal of the iniquitous laws.

Here is an amazing self-contradiction in the missionary movement in America—zeal for work in those foreign lands, apathy in those activities that are essential to its success. The situation merits concrete study. Consider our relations with Japan. Some months ago the writer had a conversation with a Lieutenant-Colonel, a Colonel, and a Brigadier-General of the

United States Army. Each of these army officials believes that in the summer of 1913 America and Japan were on the brink of war. They had accepted as literally true the cablegrams stating that a mob of 20,000 was surging through the streets of Tokyo clamoring for war with America—a cablegram that was nevertheless false. They had not heard that at the very time when the American army was mobilizing in Manila, Count Okuma, in conference with a group of Japanese editors, educators, members of the diet and a few Christians, insisted with strong emphasis that there was only one way of solving the American-Japanese problem: not by diplomacy, by retaliatory legislation, by war or threats of war, but only by an appeal to the Christians of America to apply to this problem the principles of Christianity.

Those American military officers apparently did not know that three political parties in Japan sent their strongest leaders to America at that juncture to study the cause of American-Japanese irritation, to council with Japanese in America and to take back to Japan light for the guidance of Japanese politics.

But how slight have been the efforts of American Christians to respond to Viscount Okuma's remarkable appeal, even in so simple a matter as reporting it to the churches and Christians of America. How many of our 25,000,000 Protestant Church members ever heard of it? Yet all know that California passed an Anti-Alien Land Law; and that the Japanese Government lodged formal protest on the ground of its being a violation of treaty pledges. Millions of Americans still believe that ultimately war with Japan is certain.

Surely these matters of American-Japanese relations have not been so trivial as to be unworthy of serious attention by Christians. Yet few Bible classes, Brotherhoods and Women's Home and Foreign Mission study groups have given the question any study. These groups devote weeks, even months, to the study of moral and religious conditions in other lands. Surely the practical problems of the Kingdom of God and particularly the duty of American Christians in regard to treaty relations and obligations between America and Japan are matters worthy of serious study by every American Christian.

Consider also our relations with China. Thirty years ago the Scott Act was passed. Senator Sherman said that it was "one of the most vicious laws that have passed in my time in

Congress." Senator Dawes characterized it "as a rank unblushing repudiation of every treaty obligation . . . . unwarranted by any existing danger—a violation such as the United States would not dare to commit toward any warlike nation of Europe." The Geary Law, even more unreasonable and drastic, was passed in 1892. After repeated and dignified, but utterly futile, protests from the Chinese Government, the Chinese Minister, in his final protest, said it was "a violation of every principle of justice, equity, reason, and fair dealing between two friendly powers."

Judge Field of the United States Supreme Court, who pronounced the judgment of the court on a test case in regard to the constitutional validity of the Scott Act, said: "It must be conceded that the Act of 1888 is in contravention of the treaty of 1868 and of the supplemental treaty of 1880, but it is not on that account invalid . . . . It [a treaty] can be deemed . . . . only the equivalent of legislative act, to be repealed or modified at the pleasure of Congress . . . . It is the last expression of sovereign will." But a little further on he added: "This court is not a censor of the morals of the other departments of government."

By this judgment of the Supreme Court treaties were declared to have no binding power on Congress. The Supreme Court declined to regard the moral issue involved as having any bearing upon its duty. Those treaties with China still stand as binding and those laws contravening the treaties still stand among our statutes. Disappointing though this position may be to lovers of international good faith, it is no doubt good law, though it is certainly bad morals. It illustrates afresh the well-known principle that moral issues cannot be safe-guarded by laws. The moral obligations of our nation can be safe-guarded only by the people themselves. We must know what is going on, and must hold our representatives in Congress to their moral responsibilities in international affairs. This, however, is a matter of moral energy—not of statute law.

Why have American Christians allowed such a situation to develop? First, there is the tremendous crush of multitudinous duties absorbing the time and energy of every effective leader in all our churches. Good people are completely pre-occupied with their many good works. They desire, indeed, to have wrongs righted and the crooked made straight; they hold the Christian ideals for a brotherhood of nations; but they

feel that they have not the time themselves to join or support any new movement to grapple with these problems.

In time of war, to be sure, all plans are upset and men, even Christians, must take time for new matters. For five years Christians have been paying the penalty of past failure. Had the Christians of each Christian land between 1880 and 1910 devoted one one-hundredth part of the time and thought and energy and money to the establishment of righteous and just international relations that they have devoted to the winning of the war, would this tragedy have come? Will Christians devote the needed energy soon enough and widely enough to prevent war with the yellow races? If they do not, they will be forced to lavish their time and their treasure when the war actually comes.

The second cause for the American-Asiatic situation, and indeed for the entire world tragedy, is perhaps even more fundamental. As already indicated, Christians have not regarded it as a part of their duty to Christianize international policies and legislation. We have left these matters to our diplomats and legislators. These policies have too largely been dominated by economic, nationalistic, and dynastic interests, regardless of the moral ideals.

Even the leaders of our churches have not suspected that they had duties in regard to these international matters. Christianizing the political relations of peoples has not been a part of the concrete program of the Church. Salvation and the Kingdom of God and His Christ have been regarded as personal affairs, not national and international. This is a vital defect. It should be promptly remedied. The churches should grasp and preach the full gospel of the Kingdom. The concrete program of the churches should include this new task, so vast and so vastly important.

The first responsibility of American Christians is of course for America's own international relations, attitude, and policies. What response, therefore, may be asked by way of illustration, are the churches and Christians of America making to the persistent propaganda in regard to the Yellow Peril? It is carried on unceasingly by a certain powerful and conscienceless syndicate of news agencies, which are read by millions of our nation: A two-column editorial, for instance, in a recent issue of one of these papers makes an attack on Japan. After speaking of Japan's alleged plan to annex Siberia and China, we find these sentences:



".... The great problem with which the white races have to deal is the inevitable .... conflict of the white race with the yellow races for the dominion of the world." "Is it not time that the white nations settled their quarrels among themselves and made preparations to meet their one real danger, the menace to Christianity (sic), to Occidental standards and ideals, to the white man's civilization, which the constantly growing power and aggression of the yellow races continually and increasingly threaten?" This poison was widely injected into the veins of the American nation in the interests of pro-German propaganda.

The disease of white-race megalomania and lust for world supremacy is widespread. For it there is only one effective antitoxin—the full Gospel of Jesus Christ. This poison, left to work, will create the very world catastrophe which the editorial so graphically describes. But the time to inject the antitoxin is before the poison takes effect. Here is a mighty challenge to the churches, a challenge which calls not only for thinking, but particularly for action.

If America is going to deal fairly with Orientals, if we are going to practise the Golden Rule in our dealings with China and Japan, our nation will have to experience a change of heart. But if this change of heart is to come, definite individuals will experience it and give it expression. They will become the instruments of God's Spirit to transmit to the whole people that burning of heart, that conviction of national sin and that earnestness of national repentance which are essential. This is the special privilege and opportunity of Christians and especially of Christian leaders, of missionary leaders. They should be agents of God's will in international affairs. If Christians do not hear God's voice on those matters, who will?

These are times of special opportunity. The ears and eyes of the people are open as never before, their consciences are sensitive to the wrongs of the past and the duties of the present. What we now need is effective leadership to direct the thinking, to focus the attention and to organize for action the will of the millions who really desire international justice and goodwill.

The leaders for the new era must be men that are at heart Christian. And to lead the churches they must be men already filling positions of trust and responsibility in the churches.

To be very specific and definite, the leaders of our churches in Christian internationalism must be the pastors in our

churches, large and small, the professors in our theological schools, and specially the secretaries and officials of Home and Foreign Mission Boards and Societies. These men are already burdened, it is true, with duties and responsibilities many and grave. Yet, if the world is to be saved, if the Kingdom of God is to come in international affairs, these are the men through whom it must come, under the leadership of the living Christ.

Permit me to make this appeal quite direct and personal.

On you—Brothers—rests in a peculiar way this tremendous responsibility. To you comes this splendid opportunity. You are the chosen guides of the churches which you serve. You direct their policies and activities. You have special opportunity to know these international affairs. It is your assigned duty to study with greatest care every factor that affects both the Christian life of our own land and the most effective methods for sending of the Christian gospel to non-Christian peoples. The churches confide in your judgments, study the books you suggest, devote their time to activities that you think desirable.

War with Japan would completely destroy the infant Church of that land. Its re-establishment after a war would be impossible for many, many decades. The success of Christian work in China increasingly depends on the treatment we give to Chinese in America. Before many decades pass a new China will begin to demand of us the same rights and treatment that Japan is now demanding. Un-Christian laws in America will in time seriously hamper Christian work in China. Christianizing America's laws and policies dealing with non-Christian lands and peoples is therefore a vital and integral part of the full missionary program of the churches.

What now is to be done? Is it possible to awaken the churches and secure appropriate action? I believe it is, if the Missionary Boards and Societies will give the matter the needed time and thought, and will take the needed steps. The foreign missionary work of the churches should not be in the least degree relaxed. But there should be a readjustment of perspective and of emphasis as to the practical duties of Christians. A definite program should be worked out in which all the churches may unite for dealing with this matter. How often would the Lord say to us "These things ought ye to have done, and not to have left the others undone."

What, then, are the steps which may wisely be taken? I venture a few concrete suggestions:

May not the Committee of Reference and Counsel of the Foreign Missions Conference appoint a special Committee on International Friendship to grapple directly with this problem?

Let this Committee on International Friendship prepare suitable courses of study on Christian Internationalism in conference with the World Alliance for International Friendship through the Churches. These courses of study should not only present the abstract principles and ideals of Christian international ethics, but should also point out the specific Christian duties in international legislation.

Let this committee recommend to each foreign mission board in the United States the imperative need of getting these matters adequately before its constituency. They vitally affect the success of foreign missions and should therefore be made the subject of study by mission study groups and adult Bible classes in every church in the United States. Proper recommendation of these courses by the recognized church leaders can secure such study. Every missionary magazine and denominational publication, moreover, should devote sufficient space and emphasis to these matters. Every Christian in America should see something informing and convincing upon them. He should be prepared to take his part in the great drive to set matters right. Some such campaign as this is the only effective antitoxin to yellow peril poison.

The demons of national selfishness and race pride and prejudice can be cast out only by faith and prayer. The establishment of world peace through world justice can be achieved only by an adequate moral movement of millions of morally-minded men and women.

Since churches and missionary boards and societies as such cannot wisely go into politics, some other method must be found for doing politically what needs to be done politically. The churches need some central agency by which millions of Christians can act together politically when emergencies arise in international affairs. The American Branch of the "World Alliance for Promoting International Friendship through the Churches" offers itself for such service. Let the committee of this conference, therefore, examine carefully the spirit, objectives, principles, organization, and personnel of this

branch of the World Alliance, and on approval commend it to the churches.

A true international movement of Christians in America to be effective in the largest sense needs to be linked up with similar movements in other lands. This is made possible by the World Alliance for International Friendship. Only as Christians in all Christian lands co-operate will it be possible to make Christian ethics dominant in international affairs. In America this movement must be shared by all the principal denominations to succeed. Even large denominations, isolated, each doing what is thought desirable, at its own chosen time, can never do what needs to be done. Well organized regiments, each acting independently, cannot win campaigns. This great war has taught the imperative necessity of vast unified co-operation.

New clouds are lowering on the horizon of missionary work in the Orient. The policies and practices of Christian nations in the Far East are being closely scrutinized by wide awake Orientals from the standpoint of their interests, their rights, and the Golden Rule proclaimed by our missionaries. Unless Occidental nations square their conduct to the Golden Rule the Occidental religion will not attain much success in the Orient. Oriental indignation and resentment at unfair and humiliating treatment do not constitute a mental attitude favorable to the acceptance of Occidental religion.

If the mission boards are serious and awake to the tasks, opportunities, and duties, they will make the study of international ethics as bearing upon the foreign policies of the United States, a regular part of their program of missionary education, and they will also see to it that Christians interested in missions perform their international political duties in ways that will be effective.



## Some Experiences of Tientsin Anti-Narcotic Society

Y. S. DJANG

**T**HE Anti-Narcotic Society does not pretend purely on its own accord to put a complete check on the illicit traffic in opium, morphine, cocaine and their allied drugs, inasmuch as it is merely a voluntarily organized body whose membership includes persons of all nationalities and classes. It has no executive power. The object of the Society, however, is to co-operate with (in certain senses to supervise) the authorities in their efforts to suppress the wrongful importation, production, manufacture, sale and use of all harmful and habit-forming drugs.

One of the methods adopted by the Anti-Narcotic Society to further its objects, is "to secure the enforcement of all existing laws, and to agitate for, and secure the enforcement of additional legislation, restricting the traffic in harmful drugs through the exposure of offenders and through the moral pressure brought to bear upon the authorities concerned."

The Society has, therefore, for one of its missions, the business of exposing any person who involves himself in the "drug traffic" except for *bona fide* medical reasons.

During the first six months of its existence, much thought and time have been devoted to this phase of its work and the following *résumé* is a brief statement of the Society's endeavors and attainments in this particular department.

Fully three months prior to the formal establishment of the Anti-Narcotic Society, a campaign was quietly begun by means of a donation of a sum of money from a friend the purpose of which was to conduct a private investigation into the prevalence of morphine and opium principally in the city of Tientsin with a view to publishing the findings in Mr. Woodhead's famous "Black List" in the *Peking and Tientsin Times*. The investigation began with the engagement of one amateur detective who was to go through the suspected areas of Tientsin and to make his report. This man, although an amateur, succeeded in locating many places where the "dope" was either sold or used. He succeeded in making many friends among the drug fiends whose information of the traffic was highly valuable. This was the early beginning of the Society's intelligence force. Much emphasis has been

placed upon the value of detective work in the policy of the Society since its formation. Over thirty-three thousand dollars have been asked in the budget adopted April 30, 1919. Some sixty well-paid men will be put to work throughout the province. Their mission will be to co-operate with local officials in carrying out the object of the Society.

The Society although well-provided with detectives still depends much upon the public for information and suggestions. The first duties of the detectives will be largely to carry out investigations of the cases brought to light by the information received from time to time from the members and other friends of the Society. The Society, preparatory to a campaign covering the entire province, issued a call on May 9th for "confidential information" with reference to the secret dealing in and use of narcotics, especially opium, morphine and cocaine. Each magistrate of the province was asked to post the advertisement in all the little villages and towns under his jurisdiction. To insure the genuineness of the information, every letter was to be signed by the writer as evidence of his good faith although the Society pledged upon its honor that the names of such informants would not be revealed under any circumstance without the consent of the writer. The expense of securing the information was to be borne by the Society if so requested.

The information received under this general call has been coming in at an ever increasing rate and most of it is highly valuable. At present these letters are filed according to their locality, but when the detective department is fully organized and the men are in their respective fields, the information contained in these letters will be put into their hands with instructions to make an investigation into the validity of the reports and, if found substantiated by facts, to pass them on to district officials who are to make the arrests and prosecution.

In Tientsin much of this detective work has already been done. As I pointed out previously, the Society has a small staff of detectives to carry on an active warfare against the unscrupulous druggists as well as the keepers of "secret joints." Up to the present writing, 12 raids on opium or morphine dens have been successfully made and two drug stores have been dealt with according to the law.

In carrying "raids" or "complaints" to a successful end, it has not been altogether pleasant or plain sailing as far as

the Society is concerned, because the interests of the Society and those of officialdom unconsciously yet unavoidably run across and into each other. It must be admitted that the police authorities were themselves not free to act even in respect to punishing offenders of the opium law. The complaints lodged by the Anti-Narcotic Society were acted upon only after strenuous persuasion on the part of the Society and desperate efforts on the part of the police.

The complete history of the case "*Anti-Narcotic Society versus Hua Ou Dispensary*" will illustrate the many difficulties which had to be encountered before even slender punishment could be inflicted upon the accused firm. It had been known to the Society that the Hua Ou Dispensary situated near the north-eastern corner of Tientsin City was selling morphine pills under the well known name of "anti-opium" pills. It was also known that the firm had in stock large quantities of morphine as well as pills containing it, on its premises. In the ordinary course of police administration, a surprise raid could be made upon the firm upon information furnished by the Anti-Narcotic Society. The Society applied for a force of policemen to assist and effect the raid. The request was rejected on the ground that there was no evidence against the firm. The Society was given to understand that unless it was able to produce undeniable evidence against the firm, nothing could be done out of respect for law and liberty. Determined to carry the object in view to full realization, detectives were put on the "run" under instruction to purchase pills containing morphine from the firm and to secure a receipted bill for the same with the name of the firm indicated either on the wrapper of the pills or on the bill. Until our detective succeeded in winning the confidence of the firm, it was almost impossible to obtain such conclusive evidence, for the druggists were all more careful than ever in giving out papers upon which the firm's name appeared in print or in writing. On March 11th, however, for 35 dollars, the Hua Ou firm agreed to give a bill made to represent a transaction in "Anti-cough" pills. That was the best evidence we could secure. After long persuasion, the police finally agreed to take a chance at the firm. The raid was made on the following day discovering a large quantity of morphine and pills on the premises. The case was therefore established.

While alleged "negotiations" were going on between the police authorities and a member of a superior yamen, the Society was kept in extreme anxiety about the way in which the police were going to punish the morphine merchant. At last, on April 13th, the Society was informed, by document, that the Hua Ou Dispensary had been ordered by the court to close its doors for a period of one month in addition to a fine of two hundred dollars. The lengthy letter reiterated every other detail leading to the decision of the police court, except one important particular. And that was the date on which the one month of business suspension was to begin. The point seemed to the Society to be very important as the closing of doors for one month was the major part of the punishment inflicted upon the firm. Therefore, on April 17th, a letter was addressed to the police asking the authorities to supplement their former communication with the date on which the doors of the Hua On firm were to close for a period of one month. The police remained silent upon receipt of this letter. On April 21st, another letter was sent to the police demanding an answer. In the meantime, private inquiries were made at the police headquarters. The Society's representative was told that the one month had already passed in which the Hua Ou firm was to be deprived of the privilege of doing business, and was urged to convey to the Society authorities the idea that as a mightier force was being played upon them the Society should be merciful enough to let the thing go and not to be exacting about the all-important date. Not until after the Society was forced to resort to publicity as its last means by publishing in the press all documents about this famous, or rather infamous, case did the police finally yield. On April 22nd the doors of the Hua Ou firm were eventually closed under official seal and, on the same day, the missing date was given to the Society for record.

Other instances equally interesting could be given but their narration in this article is not called for. The case as described above is sufficient to illustrate the difficulties which must be encountered in conducting an effective anti-opium campaign. It is only by determination and steadfastness that our battle against opium and the morphine evil can be eventually won.



## The Popular Education Movement in China

T. H. LEE

**W**HATEVER may be said of the recent student movement in China, it has at least helped to accomplish two important things, viz., the quickening of the national spirit and the promotion of constructive movements among the Chinese people along all lines, political, social, and industrial.

The "Popular Education Movement" with its tremendous future possibilities is only one of the indirect results of this student movement.

It will be remembered that the student movement came so suddenly and without any apparent premeditation that it took everybody by surprise; and the wonder of it was that its influence spread so rapidly among all classes and ranks of China, that within a week of its inception in Peking it had almost the whole of China in its grip.

With this unpreparedness on the part of the people and on the part of the student body themselves, it is, therefore, not strange that everybody interested in this movement should ask this question: "Where is this movement going to lead and what will be the aftermath of this upheaval?" Opinions were divided. Some (mostly Britishers) were sceptical and pessimistic about this movement and saw only in it the forebodings of Bolshevism and future terrorism. Among the Americans who, as a whole, are in closer touch with and hence understand the Chinese more, there was a tone of optimism in their views as expressed; and they discerned in it the hope and salvation of the Chinese nation.

The student movement was a spontaneous expression of patriotic ardor on the part of the students, which was occasioned by the traitorous manner in which corrupt and unscrupulous officials had been handling diplomatic affairs with Japan which always turned out to the humiliation and detriment of the Chinese nation. The seeming hopelessness of officialdom and the indifference of the general public had given the youngsters an added sense of duty to their country, and a realization that they were the chosen champions of the hour. The enthusiasm and spirit of sacrifice in which they

carried on the work of divine judgment upon the culprits, called forth general sympathy and support on the part of the public, and the result is well known.

The question now is: What next? Should the students be left alone and unguided to take the destiny of China into their own hands; or should wiser heads and more experienced hands help to guide them in their patriotic endeavor along channels which will lead to more effective and permanent results?

The boycott and the strikes—good in themselves as showing a newly discovered power of co-operation, and more than that of popular will—are only temporary measures, that must in the long run defeat their own ends unless some constructive program on a more permanent working basis is introduced.

It is a critical juncture, and a parting of the ways for the students and for China, for on the direction they take hangs the fate of the Chinese Republic for better or for worse.

Was not the reign of terror which followed the French Revolution of 1799 begun with the best of motives? And was not the present Russian Bolshevik movement which is to-day soaking Russian soil with the best blood of its citizens begun with every good faith and intention?

Those who had given serious consideration to this student problem were confronted with these questions: (1) What can we do for the students? (2) What means should we adopt to solve fundamentally our national problems? As to the first there was no doubt that the activities of the students should be guided and controlled along healthy channels if they are to use their energies to the best advantage. As to the second, the fundamental solution of our present complicated national problems is the effective and rapid enlightenment of the ignorant masses, for these simple reasons:—The danger of aggression from militaristic and unscrupulous countries comes from national weakness and national weakness comes from official corruption and public inadvertence. Our officials are the products of our defective social system. The panacea of all our social and national evils, therefore, is popular education by which a healthier public opinion may be created; and a healthy public opinion will effectively check social and political corruption and thus stabilize our governmental and national structures.

There are two ways (and these are complementary to each other) of reaching this end. One is by multiplying free schools

(a question the government has so far not yet solved) ; and the other by popular lectures.

Taking advantage of the psychological moment, the writer ventured during a lecture before the student union at the beginning of the movement to suggest and urge among other things the establishment, in connection with every student organization, of a free school for poor children, in which the students should become voluntary teachers. This, I am glad to say, was immediately adopted by them and has become one of the permanent activities of the student movement. This, however, by the way ; I have mentioned it because it constitutes an important and necessary aspect of the general scheme I had in view. As to the topic under immediate discussion, I shall merely review its history and plan in outlines.

The original aim of the movement was to form a purely Christian organization, controlled and directed by Christian people. A meeting under the auspices of the Student Departments (of which I happen to be the Chairman) was called at which mostly Y. M. C. A. secretaries and directors attended. It was then decided to form a Christian National Salvation Association (中華基督教救國團). The Popular Lecture Plan was a part of this organization.

The Christian National Salvation Association did good work during the trouble by calling several mass meetings in the Y. M. C. A. building at which prayers were offered and Christian lectures delivered ; but owing to its narrow scope, and its political coloring, the movement came to an abrupt termination as soon as the student crisis blew over ; and it remained for the Lecture Department to carry on the work begun by the National Salvation Association.

To extend its scope of usefulness it was felt that it was necessary to include non-Christian organizations. It was further realized that it was a great opportunity for the Christian Church through the Y. M. C. A. and allied organizations to come into closer and more sympathetic relation through co-operation in this great Educational Movement.

Consequently invitation was extended to the following influential organizations to become the charter members of the Popular Educational Association :—

1. The Kiangsu Provincial Educational Association.
2. The Kiangsu District Educational Association.

3. The Vocational Association.
4. The World Chinese Students' Federation.
5. The Western Returned Students' Union.
6. The Shanghai Students' Union.
7. The National Committee Y. M. C. A.
8. The Shanghai Y. M. C. A.
9. The National Committee Y. W. C. A.
10. The Shanghai Y. W. C. A.
11. The China Continuation Committee.

To these was added later on the China Christian Educational Association.

At the first representative conference in June about 24 representatives (each organization sent two representatives) attended.

Those present became the charter members and directors. Regulations and rules were then discussed which were finally passed after several sessions.

The following executive officers were elected :

Chairman: T. H. Lee (Chairman Student Department National Committee Y.M.C.A. and Western Returned Students' Union).

Vice-Chairman: Mr. Shen En-fu (Vice-President Kiangsu Educational Association).

Honorary Secretary: Mr. Chü Hsuan Ying (Shanghai Students' Union).

Treasurer: Mr. C. C. Chen (Secretary Student Department Y. M. C. A.).

Head of the Student Lecture Department: Huang Yen-peí (President Kiangsu Educational Association).

Head of the Editorial and Compiling Department: Dr. Chiang Mong-ling (Vocational Education).

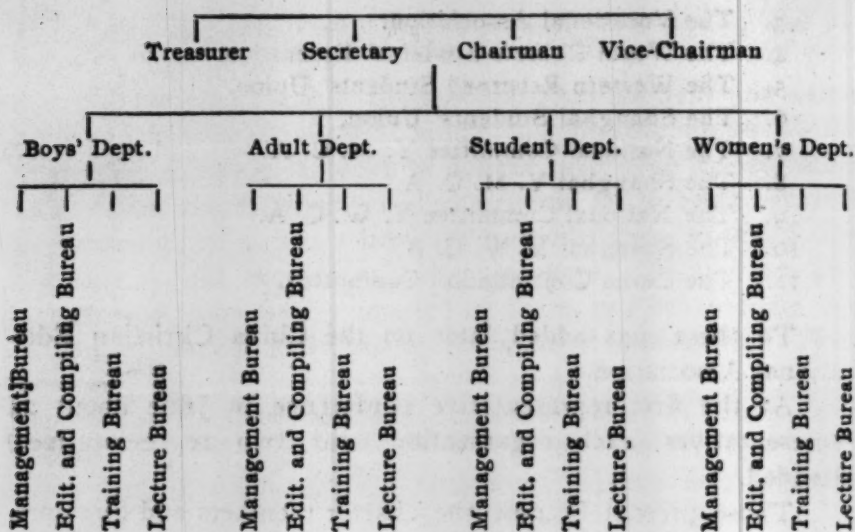
Head of the Training Department: Mr. David Z. T. Yui (General Secretary, National Committee Y. M. C. A.).

Head of the Women's Department: Mrs. Woo Loo-seng (Secretary, Shanghai Y. W. C. A.).

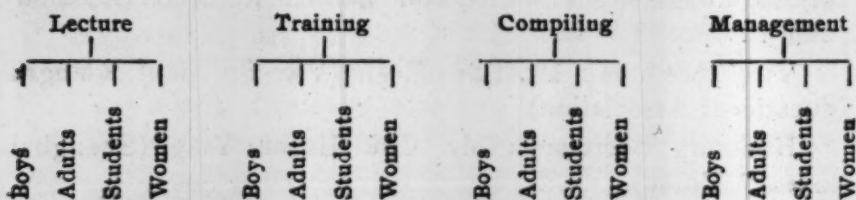
Head of the Boys' Department: Mr. P. K. Chu (General Secretary Chinese Students' Federation). These constitute the executive officers of the Popular Educational Movement.

The following diagram illustrates its original working scheme :





As the illustration shows, the activities are duplicated, and, to simplify matters, it was afterwards resolved to bring each of the four bureaus of similar character under one central bureau thus :—



**Lecture Schemes :—**The lecture bureau again is divided into sections, according to the nature of the lecture, whether political, industrial, domestic, hygienic, social, or economic, and each section is headed by an expert along that line. As was already pointed out, the main purpose of the movement was to utilize the students' energies in a constructive program. They are the preachers and teachers of the people under guidance of the organization.

Each school (from the middle school upwards) was to form a lecture association from which could radiate the lights of popular knowledge. At the last mass meetings, held October, about 48 schools were represented, each school sending about ten representatives.

In order, however, to avoid overlapping, a map was prepared by the Management Department to define the spheres in which each school was to confine its activities, and it was

thought that by this method of mapping much duplication and repetition might be avoided.

The lectures, which will be both oral and visual, however, are intended not only for local students, but will be printed in the form of tracts and distributed among educational organizations and schools throughout the country. Thus, by this system it is hoped that the masses may be reached in the most effective way possible.

It must be understood, however, that this is only an experiment, and the success of this propaganda work largely depends upon the way and enthusiasm in which our students carry on the work.

But in view of the new spirit of civic responsibility with which the students of the present generation have been imbued, we have not the slightest doubt that the Popular Education Movement will become a permanent institution, and an effective instrument of elevating and educating the great illiterate and inarticulate masses of our present population.

As has been pointed out in the beginning of this article this is only one aspect of the big scheme, and is complementary and supplementary to the student free school system now already in operation. The former has to do with the immediate need; the latter with the future need of the coming generation.

It has been said that Shanghai is the centre of education, and the leader in all reform movements. Most of the new ideas and movements that have spread throughout China originated in Shanghai. Our sister provinces—especially the "hinterland" places—look to Shanghai for leadership, and what Shanghai does others will follow.

Our hope in this movement lies in two important psychological elements, viz., (1) the present national situation, (2) the patriotic enthusiasm of the student bodies all over China.

If we fail in our ultimate expectation we shall not be disappointed, for at least one great thing will be accomplished, and that is the directing of the tremendous student forces into useful and constructive channels thus avoiding those destructive tendencies which come from unbridled impulsiveness and enthusiasm, and which have made Russia a country of lawless and brutal Bolshevism.

## Obituary

Rev. J. Campbell Gibson

**A**

Reuter's Telegram which our daily papers published on December 2nd announced the death of "John Campbell Gibson, the well-known missionary of Swatow."

We have since learned that he passed away in Scotland on November 25th.

In the late spring of this year Dr. Gibson went home on a long deferred furlough in comparatively good health and, though his friends noted that he was aging rapidly, no one anticipated so speedy a close of his life.

With the passing away of Dr. Gibson, China has lost one more of her great missionary leaders. To his ripe knowledge, wide outlook, and sound judgment we could always appeal with confidence, for no one had thought more deeply on the problems of the mission field or was able to give sounder advice.

Dr. Gibson was the son of a former Professor of Theology in the Free Church College at Glasgow. He had a brilliant university career and was equally distinguished in his theological studies. In 1874 he arrived in China as a missionary of the English Presbyterian Mission and during his forty-five years of service his work was marked by the same thoroughness and accuracy that had distinguished his student life. In all the developments of the Mission he took a practical interest and an active part.

Though a good Chinese scholar, he was always a warm advocate of the use of roman letters for the instruction of illiterate members of the Church, and he took a leading part in translating the Scriptures into the local vernacular. He lived to see the New Testament and much of the Old Testament translated and printed in the "romanized" and in general use.

There was nothing haphazard about Dr. Gibson; to him the work in every department was worthy of the best, and of his own best he gave unstintedly. But whilst he gave himself whole-heartedly to the particular tasks of his own Mission, his outlook was singularly wide and catholic. For many years he was justly regarded as one of our ablest missionary statesmen.

In the 1890 Missionary Conference his was one of the dominant personalities, and one has only to turn to the Records of that Conference and to the pages of the CHINESE RECORDER

to see how valuable his contributions were, and particularly with regard to what was perhaps the "burning question" at that time—the need of fresh translations of the Scriptures. It was most natural that he should have been selected to serve on several Executive Committees and that he was one of the company of translators chosen to render the New Testament into easy Wenli, and it is worthy of note that this version was the earliest of the three "Conference" versions to be completed.

For the Centenary Conference in 1907, Dr. Gibson was elected one of the two chairmen. No one who attended that Conference will forget the way in which his capacity for business, his tact and his impartial courtesy graced the chair and the occasion. The paper on "The Church" which Dr. Gibson's Committee presented to the Conference was noteworthy for its grasp of essentials and for its constructive thought. At the Edinburgh Conference Dr. Gibson was chosen Chairman of the Commission on "The Church in the Mission Field" and the report presented is of permanent value. All through his missionary career Dr. Gibson was particularly interested in ecclesiastical matters and especially in Church union. Possibly to him, as much as to any one, belongs the honour of having brought about one Presbyterian Chinese Church.

Dr. Gibson was greatly honoured by his own church, which about ten years ago called him to the Moderator's Chair.

It is impossible in the space at our disposal to refer even in a general way to his many services to the missionary cause in China, but happily in his "Mission Problems and Mission Methods in South China" published in 1901 he has given us valuable conclusions from his own experiences.

Personally Dr. Gibson was a most genial and lovable man and those of us who knew him intimately have lost a friend from whom came many inspirations to consecration and much encouragement for the common tasks. His firm faith, his loyalty to Christ, his generous consideration, his happiness in his every-day work, his love for his Chinese colleagues and his calm assurance that Christ would ultimately triumph in China made him a splendid example to us all.

The death of Mrs. Gibson in 1915 was a heavy blow to him and he never quite recovered from the loss. Two sons (one of whom is worthily following in his father's footsteps in the Swatow mission) and a daughter survive him.

G. H. B.



## Our Book Table

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**THE PROBLEM OF THE PACIFIC.** By C. BRUNSDON FLETCHER, author of "*The New Pacific*." Preface by the Right Hon. Sir Wm. Macgregor. With a Map. New York, Henry Holt & Co. 1919. G. \$3.00 net.

This book was written by an Australian journalist concerning the greatest of the oceans. The treatment of this vast topic ranges from the geographical, the historical, the commercial, to the political, and some of these are constantly interlocking. The final chapter is devoted to "Conclusions" which (with some abatements) are hopeful. The attitude of the author toward Japan is friendly and even cordial, perhaps more so than if he had written a year or two later. The many decades of German plottings are explained. But at the time of writing the fate of the German colonies had not been determined. As a lucid exposition of the Australian point of view this book is a distinct contribution to the rapidly growing literature of the subject. But it is made clear that the views of Australia, of Fiji, of India, and of the Mother of them all are widely if not hopelessly apart, not to say antagonistic. How they are to be practically reconciled is one important aspect of the Problem of the Pacific.

S.

**THE RIDDLE OF NEARER ASIA.** By BASIL MATHEWS. Geo. H. Doran Co., New York. For sale by Chinese American Publishing Co., Shanghai. Mex. \$1.90.

There is a fascination about that part of the world known as Nearer Asia—the meeting place of three continents and the probable cradle of the race—which will make this book attractive to many readers. The writer gives a succinct account of the history from ancient times down to 1914 at which time he was personally present in the region about which he writes.

The clash of empires, the dawn of the new era with the coming of Christ, and the succeeding challenge of Islam, are all graphically sketched. The Arabs and Jews are described with sympathetic understanding, and the "Riddle" is closely connected with the future of the Jewish people. The aims of Zionism are set forth, as well as the views of Jews who have no desire to return to Palestine. Leaving the divergent political views to adjust themselves, the writer sees another vision of progress for the Jews which really fulfils the deepest and most spiritual ideals of all parties. "The Jewish people will reach their full place in the world when they kneel at the feet of the risen Christ. They will miss their high destiny and lose their very existence as a people if they permanently deny Him."

The events of recent years, and the changes connected therewith, are referred to. It is foreshadowed that Asia Minor may become the junction of the great trunk railways of three continents and a "stagnant backwater of the world become once again a way through which the tides of human life are driven." Great possi-

lities are to be found in the reconstruction of the Near East, but the best results will not come by simply re-shuffling the political cards or re-adjusting governments. The great need for Asia Minor, and for the whole world, is "a changed manhood, a moral leadership rooted in spiritual reality."

Such institutions as the Robert College at Constantinople, the International College at Smyrna, and the Syrian Protestant College at Beirut, have done and are doing splendid and effective work in raising up men who shall grapple with the riddle of Nearer Asia by means of Christian statesmanship and other forms of Christian service, which may lead to the years to come being the best ever known by that region of such strange vicissitudes.

I. M.

**THE TEACHING OF THE QUR'AN.** *By the Rev. H. U. WEITBRECHT STANTON, Ph.D., D.D. Published by the Society for Promoting Christian Knowledge, London. The Macmillan Company, New York, 1919. 7/- net.*

Dr. Stanton has given to students and missionaries a handbook of the Koran which will make its study profitable and easy. One has often tried to read the Koran and soon put it down in despair: here is the key which makes it intelligible.

"The Teaching of the Qur'an" is not a large book, but its 136 pages are full of information, well arranged for reference.

The Introduction (pp. 9-29) gives us an historical sketch of the growth and preservation of the Koran. We see clearly how the prophet's Christian relatives, Jewish friends, and tribal connections influenced the production of the Koran, and how the circumstances of his early and later life altered the tone of his messages.

The main part of the book (pp. 30-73) is devoted to a systematic exposition of Koranic theology. It is well for us to have this kept distinct from the orthodox doctrines based on the Koran and Tradition, for modern Moslems are trying to rally around the Koran as the standard of their faith and the missionary needs to be able easily to find out what Mohammed himself taught.

The third part of the book is a subject index of the Koran (pp. 76-110). This is a new feature, and will prove exceedingly interesting and useful. One can here find out with ease what Mohammed said, for instance, about Christians, or food, or hell, or marriage, or salvation, or the scriptures, or warfare. References and concise quotations are given. All that the Arabian prophet wrote about Jesus Christ and about himself is here easily accessible. This subject index will be invaluable to the preacher.

Dr. Weitbrecht Stanton is a learned and practical missionary. He was in the Punjab for thirty-five years and he knows what the missionary wants. This book is the fruit of accurate scholarship and long experience.

H. J. M.

**BEGINNINGS IN INDIA.** *By EUGENE STOCK, D. C. L.*

**ROUND ABOUT THE TORRES STRAITS.** *By the Right Rev. GILBERT WHITE, D.D. London, Central Board of Missions & S. P. G. 2s. net each.*

Dr. Stock gives a bird's eye view of the whole work of the Anglican Mission in India. Indifference and lethargy marked the

beginnings, in time to be succeeded by the most earnest zeal and consecrated labours of devoted men and women. The merchant in this field preceded the missionary of the church. The British merchant was careless of the Gospel at first. But later on this changed into friendliness. Conspicuous examples of men in the Service being keen on the propagation of the Gospel are given. The S. P. G. had at first to rely on Danish and German missionaries. Ecclesiastical difficulties were met and overcome. Estate difficulties gave rise to Christian settlements. The growth and value of school and college, medical and female institutions are outlined. The chapter on "Firsts" glows with the warmth of devotion and triumphs. The first effort to revive an ancient church, and towards the establishment of an Indian Church are full of interest.

Bishop White gives a record of Australian Church Missions. The romantic story of Carpentaria, Moa, and New Guinea is here told by an intrepid explorer. This book will tell you about mission work amongst the aboriginals, Yarrabah—and other savage centres. The aborigines are by no means the half animal suggested by Haeckel, nor degraded semi-humans as thought of by first settlers. They are a quiet and a timid people. The training of boys and girls, the faith of older people, show how all are uplifted by the gospel. The natives have shown capacity for discipline, unselfishness, self-restraint. The claim to have formed a civilized and Christian community where order, peace, and good will are the rule, and disorder and vice are the exception is well made, and a noble testimony to the workers and the transforming power of the gospel. These deserve careful attention.

These books will kindle faith and stimulate endeavour. Both books have illustrations.

M.

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MINISTERS OF MERCY. By JAMES H. FRANKLIN. *Missionary Education Movement of the United States and Canada. New York. Cloth 75 cents gold; paper 50 cents gold.*

This latest product of the Missionary Education Movement is a neat little volume containing biographical sketches of ten medical missionaries.

In the Foreword, the author frankly admits that the book was "made to order"; this is intimated also by the similarity of treatment of the ten subjects and by the rather pedestrian quality of the style. However, the similarity of treatment is perhaps not without suggestiveness. One is inclined to venture one more observation. The War has quickened the people of this twentieth century to feel real thrills of heroism. Among these ten Ministers of Mercy are two war heroes, Dr. Bennett and Dr. Shepard. Their stories have the same ring that has sounded through the hundreds of tales of bravery which have stirred the quickened world in the months just past. Yet these two sketches are in no marked sense unlike the eight others in this book, which cover not the War but the whole century of medical missionary endeavour.

H. C.



**THE CHRISTIAN CRUSADE FOR WORLD DEMOCRACY.** S. EARL TAYLOR and H. E. LUCCOCK. *Methodist Book Concern, N.Y.* Cloth G. \$0.75; paper G. \$0.50.

This is a mission study book published as a part of the "Centenary World Program for Methodism" which is the continuation of the great Methodist "drive" for "a vigorous and world-wide extension of the Kingdom of God as the only answer which the Christian Church can make to a world at war" and in disorder.

By means of suggestive and striking chapter and paragraph titles, by choice quotations from authoritative writers on national and international problems, with the help of a few photographs that have each its own special personal and human appeal, and by the use of diagrammatic maps, all of which supplement the vivid advertising style of the interesting text, a book has been prepared which will catch and hold the attention of the most casual reader long enough to force on him some glimpse of the significance and scope of missionary work as a great factor in world reconstruction.

The maps deserve special mention; each one is certain to attract and to instruct. Each map carries an inescapable message. The text is quite in keeping with the titles and maps. From this book one can get more quickly than from any other the "lay-out" of the modern missionary campaign the world around. But such a book can only be an introduction to the more thoughtful study which an awakened interest requires.

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**ECCLESIOLOGY: A STUDY OF THE CHURCHES.** By Rev. EDWIN C. DARGAN, D.D., LL.D. Translated by YEUNG HOI FENG and YEUNG WEN FAN. Published by the Baptist Publication Society, Canton. Mex. \$1.00.

The English edition of this work was first issued as a text book in 1897. A second edition followed in 1915. The present Chinese edition, printed on white paper and in clear type, reaches some 796 pages and was published in 1919.

Though prepared primarily for use in the Graves' Theological Seminary and candidly stated to be of a controversial nature—setting forth the views of those holding the Baptist faith, this new addition to the only too few works on this great subject should be valued by all lovers of the truth even though the views set forth do not exactly coincide with their own or those of their particular denomination. The translators evidently are men who are capable of thinking for themselves as we are told that they have "seen fit to insert many facts in detail which deal more directly with the subject of Church History and these serve to give clearness and continuity to those students who have not delved so deeply into Church History."

The style is easy 文理 which makes the reading of it a pleasure and not a burden; it also gives the book a much wider circle of readers. The translators seem to have done their work well on the whole; the first part tends to be somewhat more of the classic style. In such a large volume slips naturally creep in such as 使徒祖父 for 使徒教父 for Apostolic Fathers, but, apart



from such, the work is issued in an attractive style, clearly printed, and well bound.

We hope this book will find its way into many libraries not connected particularly with the denomination by which it is issued, and thus enrich the Chinese Church of the future, the leaders of which must face this and many another difficult question and form their own judgment on such matters.

J. V.

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"THE JESUS OF HISTORY." By T. R. GLOVER, LL.D. *Prepared in Chinese by EVAN MORGAN and CHOU YAN LOU. Shanghai. C. L. S. Mex. \$0.25.*

If there are any readers of the CHINESE RECORDER who are not acquainted with Dr. Glover's "Conflict of Religions in the Early Roman Empire," and the same highly gifted author's smaller book "The Jesus of History" the loss is theirs.

"The Jesus of History" in Chinese should be acceptable to all Chinese students whatever their religious convictions may be. It not only lets in a flood of new light on the synoptic narrative, but is also a masterful piece of apologetic suited to the need of present-day thought.

The translators have caught the spirit of the original and given us in excellent Chinese a good presentation of a justly famous book.

P. J.

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簡易國音字集 EASY DICTIONARY OF PHONETIC SCRIPT. 34 cts.

國音檢字 PHONETIC SCRIPT DICTIONARY OF CHARACTERS. 46 cts.

字母轉稿 PHONETIC SCRIPT CATECHISM. 20 cts.

注音國語報 SHANSI PHONETIC SCRIPT MAGAZINE. 25 cts.

These four books are issued by the educational authorities of Shansi Province who are doing their utmost to make the use of phonetic script popular and universal in the province.

The first is a dictionary of phonetics. The author states that in the older books one character might have been found under several phonetic logograms because the said character was read differently to express different meanings. This confused the learner and the present book gives the character under its principal sound and meaning and puts the secondary meaning and sound alongside. Under each logogram is a list of the characters spelled with that sign.

The second dictionary has a romanized as well as a character index. Any character may be found under its radical or from the sound index. Thus, if one wishes to find the character 羅 and ascertain the phonetic spelling he looks for the character under its radical and is referred to page 七八 where he finds the character and its phonetic sign. Or he may turn to the romanized index and look up "Lo." Opposite the sound is "P. 78" indicating that all characters with that sound are found on the seventy-eighth page.

The third book explains how the phonetic script came into being and what its uses are and the fourth is a bound volume of

the Phonetic Magazine for the fifth month of this year. The magazine is not issued on Sundays which is a point in its favour. It contains a selection of entertaining and instructive matter and is interlined character and script.

J. D.

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THE SPIRITUAL INTERPRETATION OF NATURE. By JAMES Y. SIMPSON, D. SC. 萬物精神論. Prepared in Chinese by EVAN MORGAN and WANG TIAO SHENG. Christian Literature Society. M. \$0.20.

Chinese students and those generally who have felt the breath of the new order are keenly interested in the bearing of scientific truth on religious faith. Dr. Simpson's book was written to show that physical science illumines and confirms instead of destroying spiritual realities. It has been done into admirable Chinese. Nothing could be of more timely assistance to those working among non-Christian students and educated men. It will also be of real service to Christian young men and women perplexed by the supposed conflict between evolutionary, biological, psychological, and other scientific thought with the tenets of their faith.

J. L. S.

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TRAINING THE POWER OF OBSERVATION. By H. L. ZIA. Associated Press of China. 4 cts. Mex.

This booklet is neat in every way: in get-up, in style, in matter. The subject is important and adequately treated. The divisions are clear, the reasoning natural, and the illustrations to the point. The power of observation in learning, invention, efficiency, success, morals are set forth. It is most important, for instance, to differentiate well between goodness and worldliness. If observation is trained one will not be carried away by the fashions of the world and the glory thereof. Hints are given on how to train the faculty. This is excellent. The style is advanced, suitable to the student.

M.

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教會女校尺牘讀本 (CHRISTIAN WOMEN'S LETTER WRITER). 上海倍開爾路大同編譯局出版價銀壹角. Mission Book Company, Shanghai. Mex. \$0.10.

This is a letter writer for young ladies. It is wholly in Christian terms. Any girl wanting to write a letter on any subject to friends or relatives will find here most excellent models. Let every school get it. The last two words in the title, i. e., 讀本, should be eliminated in the next edition.

M.

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"HOW CHILDREN LEARN." By FRANK N. FREEMAN, Professor, Educational Psychology, University of Chicago. London: George G. Harrop. 6/-net.

The aim of this book is to show how teaching can be founded on the child's natural responses. These are in turn taken up and

studied. The view point is that of Dewey, Thorndike, and that school from whose writings direct quotations are made. It is a résumé and summary of a wide range of literature on educational psychology together with some phases of eugenics. It is well organized, but the style strikes one as a little rigid, which probably is due to the extreme condensation. The author has tried to find the golden mean between conflicting opinions, and has admirably succeeded, as for instance instead of spending over much time on the question "When do certain capacities develop," he asks "What forms do they take at different times." Again he checks up the statement that before adolescence the child is egotistical, selfish, whereas at adolescence the child becomes altruistic, by showing that this comparison is not true of either side. He believes that hereditary strains can be discovered and guided; or, in other words, that inherited worthy capacities can be intensified. The function of the teacher in this connection is to so control the stimuli as to give the best capacities their fullest chance. The book will be valuable to those who have not had much chance to study direct the authorities on which it is based. It will also serve to remind others of what they have forgotten. It is one of the latest books covering this important field. It might form a text book for advanced college students, who are studying this subject. Each chapter concludes with questions and topics for discussion and a selected list of references.

R.

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MECHANICS OF CHARACTER FORMATION: *An Introduction to Psychoanalysis.* By WILLIAM A. WHITE, M.D. New York: The Macmillan Co. G. \$5.00.

A few years ago such a book as this would have been looked at askance, as a herald of materialism and atheism. But since modern scientists have made their discussions of the freedom of the will a mere new form of psychological Calvinism, so that deterministic views hold the field, and theologians rub their eyes at their new bed-fellows, a book of this sort was not only inevitable, but will be blessed by those who came to curse. In a brief review we can merely indicate the general line of thought, which is to explain the relation of linguistic and thought symbols, and of dreams, to the conscious life, the striving of the individual and group wills to realize themselves. To missionaries especially we recommend Chapter X. Do we not all know the extroverted missionary who says to his brother, "Why do you not preach a flaming evangel?" and the introverted missionary who replies, "Why do you not spend more time on the language?" On page 267 the author speaks of the theory of psycho-physical parallelism as a "bugaboo." Here we think he goes beyond his province. He writes on a monistic assumption, and need not be criticized for that; but when he comes to argue as though it were proven, then he is pilfering more than a little of Martineau's causality. He admits immortality; can he get that from pure monism? And is a dualism of mind and body in any worse case than a dualism of body and energy such as he assumes throughout the book?

Finally the conclusions of pragmatism are very plain in a number of places, though usually the writer maintains that lofty aloofness from metaphysics that the scientist, and especially the physician, usually affects. In this case the pragmatic scientist has merely caught the metaphysician in bathing and has stolen his clothes.

H. K. W.

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THE ORGANIZATION AND ADMINISTRATION OF SUNDAY SCHOOLS. By JESSE L. CUNNINGGIM and ERIC M. NORTH. 1919. *Methodist Book Concern.* G. \$0.60 cents, net.

This new book belongs to a series of handbooks which make up a "Training Course for Leadership," edited by Henry H. Meyer and E. H. Chappell. The authors regard their plan as new in that it "offers an exposition of fundamental principles instead of suggesting a fixed form of organization."

The real value of the book lies in the fact that it presents principles of religious education that are now generally accepted as correct by those who are making a special study of education, but that have not yet become established in practice. The presentation is fresh, interesting, and easy reading.

The authors aim to stimulate a higher quality of educational work in our Sunday schools. The chapters on "Training in Conduct" and the "Physical Equipment" of the Sunday school are worthy of particular consideration.

Again our attention is directed to the wonderful changes that are taking place in our ideas of the aim, subject matter, and method of religious education. The book is fruitful in suggestions for the mission field.

J. B. W.

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THE RELIGIOUS EXPERIENCE OF ISRAEL. By WILLIAM J. HUTCHINS. *Association Press of New York.* G. \$1.90.

This is a book for Bible study classes of adults and young people in connection with Christian associations and churches, prepared at the request of the "Commission on Bible Study and other Christian Educational Books of the International Committee of Young Men's Christian Associations." Its purpose is to provide an introduction to the study of the Old Testament and a guide to a general survey of the same.

The studies are arranged to cover daily readings for half a year, though often time could profitably be spent in more thorough studies of particular sections. The author has given the best results of modern research in O. T. subjects. He wishes to "find and share 'the pile of good thoughts' with which the O. T. has ever been enriching the life of the world." He seeks to "garner wheat and gather flowers on ground which has been the battlefield of scholarship."

This carefully prepared and up-to-date series of studies will be found a valuable handbook for teachers of Bible study classes in China. We heartily recommend its use.

E. B.



**MORAL EDUCATION AS A RECONSTRUCTION PROBLEM.** By NORMAN E. RICHARDSON. *The Abingdon Press.* G. \$0.15 cents net.

This thirty-page pamphlet seeks an answer to the questions: "What truth do we want to see realized in the lives of the coming generation of American citizens? How can that truth be selected and organized so that the public school will do its work, the religious day-school its work, and the Sunday school its work? In all of these schools how can the truth be taught so as to awaken loyalty and devotion? How can it be made to eventuate in conduct and character?" He believes the putting of religion firmly into the social inheritance of every member of the coming generation of American citizens is the supreme challenge of the reconstruction period. The teaching process must ensure that biblical knowledge eventuates in ethical conduct. He argues that the week-day school of religious education is the fitting instrument to assume responsibility, but that the movement must be directed by the Sunday-school boards of the various denominations acting co-operatively and harmoniously. While written with the United States exclusively in view the principles expressed are of interest to Christian educators in every land.

G. H. McNEUR.

**MILITARISM IN EDUCATION.** By J. LANGDON-DAVIES. *Headley Bros., London.* 2/6.

This book maintains as a fundamental principle that, in education, the welfare of the child should come first. It is demonstrated that the educational system of Germany for many years past has aimed at inculcating State worship and autocratic thinking, the individuals being cramped and shaped to particular models, and in the process the welfare of the pupil as a unit has suffered immensely. Since the war has failed to get Germany what she wanted, some of her thoughtful writers are advocating a change in the educational system, caring more for morality and peaceful culture than for a narrow and jingoistic patriotism. Unfortunately Great Britain and America seem in some danger of taking up the discredited system; in some quarters there is feverish anxiety to inculcate narrow patriotism in the children, and lead up to compulsory military service as the climax of our educational efforts. Educationalists must be on their guard lest, after defeating Prussianism, the free nations of the world allow themselves to be conquered by the worst elements in the system we did so much to destroy. "We must cease to educate for war and to inculcate the doctrine of force; we must realize the real value of education and free it from commercial and military considerations. If we militarize our educational system, we are surely preparing for future war." Educationalists in China would do well to read this little book.

I. M.

**THE PUPILS' CLASS BOOK OF ENGLISH COMPOSITION.** *Macmillan & Co., Ltd., London.* Books 1 to 5: Book 1 @ 1/-; Books 2 to 5 @ 1/3.

Mr. Edward J. S. Lay's books for school children are generally very attractive, and the series known as The Pupils' Class Book of English Composition (Books 1 to 5) are extraordinarily good.

We have Book 2 before us, and, although written primarily for English children, the book is just as useful to Chinese students in the second or third years of the Middle School course. Many teachers now firmly believe that a thoroughly English environment is necessary for Chinese students while learning the English language, and Mr. Lay's books supply this needed "atmosphere" admirably.

The books are rendered highly interesting to the pupils by the inclusion of personal letters, children's games, things to make, extracts for imitation, pairs of words, thought gems for writing out, poetical extracts, and several very pleasing simple line drawings which the interested pupil will take a delight in colouring.

A "Little Dictionary" has been added, and will be found useful in the spelling and writing lessons.

Messrs. Macmillan & Company are to be congratulated on the publication of such an admirable series of class books.

G. S. F. K.

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THE PUPILS' CLASS BOOK IN GEOGRAPHY, EUROPE. By EDWARD J. S. LAY.  
*London: Macmillan & Co. 159 pages, paper covers, price 1/-.*

This is a simple text book on geography suitable for higher primary classes. The language is clear and simple, the maps are numerous, not overcrowded, and instructive, while numerous graphs serve to visualize important comparisons.

The series is written with a view to enabling children habitually to do more for themselves, and there appear at the close of each chapter thought provoking questions, and exercises in map reading and graph making. There is constant recapitulation of the principles of regional geography and exercises on the maps of the world are contained in every chapter.

In classes where English is sufficiently well mastered this book ought to prove serviceable in China.

J. M. E.

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"LIVING TOGETHER AS BOYS." By W. R. BOORMAN. *Association Press, New York. G. \$0.35.*

This is a series of Bible studies for boys while in camp. There are twenty-eight lessons grouped under three general headings. First, "Elements of Camp Life," seven lessons, with such titles as "On Duty," "Camp Friends," "Camp Spirit," etc. Second, "Developing Camp Spirit," fourteen lessons, among them "Co-operation," "Patience," "Camp Honor," "Ideals," "Sin," etc. Third, "Needs of the Camp," seven lessons on "Opportunity to Think," "A Spirit of Service," "The Right Goal," etc.

The lessons are well adapted to camp life in America but probably would not be of much use in China. There is, however, much material that could be worked over and used with Chinese boys.

J. C. C.

"THREE PLAYS FOR BOYS." By FAY and EMERSON. Association Press, New York. G. \$0.35.

Three short plays for American school boys.

The first "A Regular Fellow" is a camp experience by a boy who has been pampered by his mother till he is no boy at all. The camp life brings out the real boy in him. It would not fit conditions in China very well without modifications.

The second, "Lend a Hand," is a boy scout sketch also laid in camp. Its main feature is first aid and co-operation in doing the camp work. Chinese scouts could use it as it is.

The third, "If I Were a Boy," is also a boy scout play but would have little or no meaning for Chinese boys since it is about a boy whose brother enlisted and went to France during the war.

J. C. C.

COLLAPSE OF CHRISTLESS CIVILIZATIONS. By RICHARD CAMERON WYLIE, LL.D. National Reform Association, Pittsburgh, Penn. G. \$0.50, postpaid.

The National Reform Association was founded during the dark days of the Civil War in the United States and its object has been to secure an Amendment to the Constitution of the United States giving a distinctly Christian Acknowledgement of God as the Ruler of the nation. This book is written in the interests of this thought and attempts to show that "Nations are moral beings, because they have a moral character of their own, and are rewarded and punished accordingly." The author contends that "The organic law of every nation should embody, in the same clause which declares the political sovereignty of the people, an acknowledgement of God as the source of their authority to establish a government; of the Lord Jesus Christ as the administrator of the divine government of the nations; and of the divine will as supreme law in national affairs."

The book was written just before the Armistice was declared, while the outlook was very dark and hope seemed almost ready to die in the hearts of many. The outlook is different to-day, and while the Allies have suffered grievously, yet we should scarcely like to call it a "collapse," nor to call them altogether "Christless nations." On page 117 the author says, "What we need is to get God on our side, and all will be well." We prefer Lincoln's interpretation—that we should be on God's side.

The book is well written and contains many thoughtful suggestions which it would be well for Christians everywhere to ponder.

F.

MODERN CHURCH FINANCE. By ALBERT F. MCGARRAH. F. H. Revell Co., New York and London. \$1.25.

THE ART OF MONEY COLLECTING (FOR MISSIONS, ETC.). By A. B. KRAY. Published at 387 Sauchiehall St., Glasgow. Paper covers 3/6.

Two excellent books—full of suggestion, stimulus, and "potted wisdom." The books are complementary, for their fields are largely different. Mr. McGarrah (Lecturer on Church Efficiency

in McCormack Theological Seminary) provides a complete guide to success in raising church funds—locally. Mr. Keay, on the contrary, shows us how money is raised—and raised in abundance—from outside sources.

Both writers are experts, and though writing on finance survey their theme from a high spiritual plane. We are shown, *inter alia*, Modern Methods (emphasising Envelope Systems); Publicity Ideas; How to Collect Arrears; To Avoid Deficits and Raise Debts; How to Conduct Campaigns; How to Secure Larger Budgets; How to Make Church Finances Minister to Spiritual Efficiency.

But how can a brief résumé do justice to such vital books as these? Both volumes are scientific, up-to-date, and practicable. Readers interested in these subjects—and who is not?—will find these books a wise investment. *Verbum sap.*

L.

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THE CONTROL OF THE DRINK TRADE. By HENRY CARTER. Longmans, Green & Co., London. 2/6 net.

This is a full and careful account of attempts on the part of the Government to control the use of alcohol in the United Kingdom during the Great War. "The case against drink was that it impaired efficiency." (Introduction, page 5.) A hint is also given of the developments which took place in the United States. It was felt that greater sobriety for the nation and the individual was an absolute necessity for the safety of the State.

This volume clearly points out that the powerful organization of the liquor trade was and is possibly the greatest obstacle to reform in the use of alcohol in the United Kingdom. The daily turn over in this trade is reckoned at half a million sterling.

The result of exhaustive study was the appointment of a Central Control Board with considerable and drastic powers. Many facts, charts, and reports are given, together with interesting appendices.

It is felt that the ground won for sobriety during the war must be maintained.

The experience of the Board is witness to the value of effective control of the Liquor Traffic as an aid to production. The drink question is recognized as an integral part of the whole problem of social well being.

This volume sums up an attempt to apply the doctrine of moderation towards alcoholism as over against that of prohibition in the United States. Which experiment will pay the most is yet a question of the future.

R.

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THE CHRONICLE OF AN OLD TOWN. By ALBERT BENJAMIN CUNNINGHAM. The Abingdon Press, New York. Gold \$1.50 net.

In these bustling strenuous times a book like this is as welcome as it is wise. The unpleasant transplanting of a minister and his family from a forgetful and unappreciative congregation to the good people of a quiet old town is told with power, pathos, and point. With time to stop and converse, and pick up the love



threads, we learn much, acquire an incentive to think through, and realize there is much cause for thankfulness in the fine stock from which a great nation has received some of the best elements of its greatness.

G. M.

THE NEW CHINA REVIEW. *October 1919.*

The Frontispiece is an excellent photograph of Sir E. Trelawney Backhouse.

Of the six contributed articles the first is by Mr. E. T. C. Werner on the Burial Place of Genghis Khan. The two longest contributions are continuations of serials, the first by Henri Doré, S. J., on *Le Grand Pelerinage Bouddhique de Lang-chan*, mainly topographical and historical; the other, by Rev. J. Hutson, is a detailed description of Chinese Life on the Tibetan Foothills. Rev. A. C. Moule translates a Spanish account of Gregory Lopez, Bishop in China in 1654. Prof. E. H. Parker writes an account of Huai Man Tzu, Philosopher and Prince. Mr. Christopher Irving furnishes details of an ancient temple in the Fang Shan district, Chihli, containing two stones, the article giving a photograph of one of them showing a well proportioned *Maltese cross* on one side, perhaps a relic of T'ang Dynasty Nestorianism. Eight pages of Notes and Queries, and four pages of notices of Recent Literature complete the number.

S.

## Correspondence

### CHINESE CHURCH HYMNAL.

*To the Editor of*

*The Chinese Recorder.*

DEAR SIR:—It has long been felt by many that the Chinese Church Hymnal, the collection of hymns prepared by the Rev. Jonathan Lees, of which the greater number are of his own translating, has never received the appreciation which is deserved by the literary merits of the hymns, and their adequacy as a vehicle for the thought of the original. This has been due, in no small measure, to the fact that the music of the tunes suggested for the hymns has only been available in a separate volume, differently numbered, and fre-

quently in a form which cannot be fitted to the Chinese words without some degree of modification.

It is now proposed to prepare a new edition, in which a suitable tune or tunes shall be printed on the same page with each hymn, in the form that we are familiar with in our own English hymn-books.

Those who are behind this proposal desire to know with what support it is likely to meet; I therefore wish, with your permission, to avail myself of the RECORDER to say that I shall be glad to hear from any of your readers in whose field the book is in use.

Is such an edition desirable? Should it be published in sol-fa as

well as in staff notation? Can an estimate be given of the number of copies that would be used, say, in five years? Are the tunes in the present music edition in every case satisfactory? In cases where the tune suggested is not used, what tune is used, and where is it to be found? Would it be desirable to print any of the tunes in a lower or in a higher key? Would it be desirable to make any slight alterations in any tune, so as to make it easier for

Chinese congregational singing by the removal of difficult intervals, half-tones, etc.? What is the usage in different stations in cases where it is not clear which Chinese character should be sung to two slurred notes? In short, how can we, in these or other ways, increase the usefulness of the book?

Yours cordially,

A. F. THORPE.

Siaochang, Chihli,  
via Tchow.

## Missionary News

### General

#### HOW CHRISTIAN ENDEAVOR MEETS THE NEEDS OF THE CHURCH IN CHINA.

In a recent conference of preachers and teachers, ten of the things lacking in the Chinese Church were stated as follows:

1. Daily Bible Reading.
2. Ability to read the Scriptures.
3. Daily Prayer.
4. Regular attendance at church.
5. The ability to give expression to religious experiences and feelings.
6. Ability to give persuasive witness for Christ.
7. Leadership.
8. Sense of responsibility.
9. Service.
10. Sense of stewardship.

That these are the great weaknesses of the Chinese Church few would deny. The first four are conspicuously absent in many fields. The failure to teach new converts to make their religion articulate is responsible for the slow growth of the

church. It seems as though no one could say anything except the pastor or preachers. The rest are silent partners indeed and rarely open their mouths. There is practically no testimony of the sort so precious to the Church at home, so edifying to the hearers, and so strengthening to the one making the testimony.

The cry for leadership is a vital one. But leaders do not spring up over night and few can be plucked out of heathenism and developed into leaders in the Church without training. There must be a training camp for leaders as for officers in the army. The sense of responsibility must be cultivated by laying cumulative responsibility upon our people. When everything is done for them they will continue to cling to the skirts of their spiritual parents.

We must create habits of Bible study, prayer, church attendance. We must insist upon

catechumens learning to read, at least the Phonetic. We must give opportunity for self-expression and witness. We must train leaders who will gladly assume more responsibility. We must encourage service and giving. Not an easy or short program. Probably all will agree to the above. But what means shall we use?

I believe we have a friend in CHRISTIAN ENDEAVOR which we know not. I am convinced that it will meet just the needs of the Church in China. By its pledge it bluds the members to Bible study, prayer, and faithfulness at church, and its beautifully prepared topic booklets encourage the same. It also says, "If unable to read I will diligently try to learn to read the Bible." Christian Endeavor sets a standard of literacy.

As far as self-expression is concerned and witnessing for the

truth, the open meetings furnish splendid opportunity for growth in this important matter, while the committee work and leading of the meetings is the best elementary training for leadership. The members learn by doing, than which nothing could be more fundamental. Missionary activities and instruction in stewardship may form a vital part of every society.

There are few difficulties in the way of organizing C. E. societies. It suits any age and small numbers are no hindrance. Women's prayer-meetings, boys' and girls' schools, country congregations, Christian business houses, among others, find the abundant and carefully prepared literature adapted to their needs. Those who are already using the literature will assure its doing the most good by organizing their people into Christian Endeavor Societies.

REV. PAUL R. ABBOTT.

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## Reports

### THE CHINA MEDICAL BOARD OF THE ROCKEFELLER FOUNDATION.

In December, 1918, Dr. Wallace Buttrick, who had been in charge of the home office of the China Medical Board since its organization in the fall of 1915, felt it necessary to resign this position, on account of the demands made upon his time by the General Education Board, of which he had lately become president. His place as General Director of the China Medical Board has been taken by Mr. George E. Vincent, president of the Rockefeller Foundation, who

is assisted by Mr. E. R. Embree, formerly secretary of Yale University and now secretary both of the Rockefeller Foundation and of the China Medical Board. Dr. Vincent, together with Mr. Roger S. Greene, recently visited a number of places in China in order to familiarize himself to some extent with the actual conditions in the field.

The experience gained during the first three years of the Board's work, and the increased cost of all enterprises in China due to the exchange and the high prices of foreign materials and supplies, have made it seem necessary to restudy some of the

policies which had been adopted at the outset. Particularly in the matter of aid to mission hospitals, it may not be possible to coöperate with such a large number of institutions as had at first been hoped. Whereas the need for additional doctors had seemed at first the most urgent, in cases in which a more nearly adequate staff has been provided, it has been found that other equally urgent needs develop, that is, in the matter of equipment and funds for current expenses, if the staff is to be utilized to the best advantage, and the attempt has been made to help meet some of these needs in the institutions to which the Board was already in a sense committed, thus reducing the funds available for extension of the work. A grant was made for the support of one teacher on the staff of the Pennsylvania Medical School of St. John's University, and a payment of \$1,200 was authorized as a scholarship for one science teacher who was to go to the United States for graduate study in preparation for teaching in the premedical department of that institution.

Since June, 1918, grants amounting to \$11,852.33 were made to ten Chinese doctors for postgraduate work in the United States, six of these grants being renewals. New grants for four undergraduate medical students, already in the United States, amounted to \$5,005. Scholarships to six Chinese nurses came to \$4,066. While the original appropriations included travel allowances, the increased cost of transportation made necessary an additional appropriation of \$4,000 for this purpose, making the total amount authorized for the foreign study of Chinese doc-

tors, medical students, and nurses \$24,923.33 to June 30, 1919.

Fellowships and grants-in-aid of various kinds were given during the same period to sixteen foreign doctors, all but one of whom were missionaries, to a total amount of \$15,875.

The demands upon the Rockefeller Foundation for war work, the unfavorable exchange—affecting both the missionary societies and the China Medical Board—and the absence from the field of many mission doctors contributed to lessen the work done towards the improving of mission hospitals during the past year. Appropriations for this purpose were made from June, 1918, to June, 1919, as follows:

Southern Baptist Hospital, at Yangchow, \$45,000 Mex. for buildings and equipment.

American Presbyterian Hospital, at Changteh, Hunan, an annual grant of \$2,250 gold for maintenance.

Northern Baptist Hospital, at Shaohsing, \$1,050 gold towards the additional cost of an X-ray outfit.

London Mission Hospital, at Tsangchow, Chihli, towards the support of a nurse.

American Board Hospital, at Tehchow, \$3,583.56 Mex. towards the cost of repairs and improvements made necessary by the floods of 1917 and an additional grant for the support of a business manager.

Foreign Christian Missionary Society for improvements in buildings and equipment for the Luchowfu Hospital, \$25,500 Mex.; an annual grant of \$4,500 Mex. for maintenance; and contributions to the support of a nurse and a secretary.

American Episcopal Mission, at Anking, \$6,000 Mex. towards a doctor's residence.



American Methodist Mission, at Kiukiang, for the support of a Chinese nurse returned from the United States, and to the same mission for the Wuhu Hospital, \$40,000 gold towards a new building and \$7,250 gold per annum for increased maintenance expenses, including salaries of additional personnel. This appropriation was made conditional upon the contribution of an equal amount by the mission over and above its previous budget. It is likely that in the future the China Medical Board will make most of its grants on this basis, that is, upon condition that the missionary society concerned assumes at least one half of the total cost of the proposed additions or improvements.

An appropriation of \$144,115 was made to cover loss by exchange on those grants to mission hospitals on which a rate of two for one had been guaranteed, and \$50,000 additional was voted to cover similar losses on grants to the Shantung Christian University.

#### CHINESE TRACT SOCIETY.

The 41st annual meeting of the trustees of the above society was recently held in Shanghai. A statement of accounts presented by the Hon. Treasurer, Mr. T. D. Begg, showed that \$3,197.41 had been paid out for printing and \$2,231.18 for office expenses. The total income from all sources was \$8,770.50 and the total expenditure \$5,942.15. The amount received from sales was \$4,741.33.

In the Bible story the seven "prosperous" years preceded the seven "lean" years and the Chinese Tract Society's experience of the last few years seems

to have followed these lines. Examining the figures for the past fourteen years we find that during the first seven years of that period the total sales amounted to \$69,084.19 or an average of \$9,869.17 and that during the past seven years the totals were: \$45,096.11 or an average of \$6,442.30.

This gradual falling off has naturally caused some heart-searchings on the part of those responsible for the carrying on of the work.

The small comfort that may have been derived by knowing that during the Great War all societies were suffering in the same way seems to have been denied the Society as the reports from sister societies, whilst not reaching their usual high mark, do not show any sign of marked decline, especially during the past year.

In the foreword to the 1918-1919 Annual Report the question is frankly faced by the directors and three possible reasons given for this leanness:—first, the lack of a central dépôt as a "touch point" with purchasers of literature; second, lack of funds for issuing new literature; and thirdly the lack of a central office where fellow missionaries might come in contact with the general and other secretaries of the Society.

The hope is expressed that during the coming year steps will be taken to remove these hindrances and that a new term of usefulness will follow for the Society in the coming years.

#### HENGCHOW-CHENCHOW CHINESE CONVENTION: HUNAN PRESBYTERIAN MISSION.

These two fields are similar in extent of territory, nature of the

work, problems and needs. One of our number, reading the article in the CHINESE RECORDER July 1919, "The Evangelistic Outlook in South Fuhkien," felt in its message the voicing of our needs.

Hengchow's territory lies north of the Chenchow field, with the city of Lei Yang central to both. Here, for four days of late October, came eighty odd delegates, besides Christians of the local district. Mornings were spent with the New Testament; certain fundamental and vital questions being answered by direct study of the text:—(1st) Who is Jesus and what does he do for men? (2nd) What does it mean to be a Christian? (3rd) How is a Christian to conquer in the conflict with sin? (4th) What is the result of being without Jesus? In the afternoons the Chinese version of Dr. J. H. Jowett's "The Passion for Souls" (熱心領人歸主論) was studied chapter by chapter. Both mornings and afternoons had one of the following prayer studies:—(1) relation of faith to prayer; (2) how one's own sins hinder his prayers; (3) prayer is to bring us in harmony with God's will and not merely to get things; (4) for what should we pray? (5) the relation between prayer and service; (6) prayer as a means of constant fellowship with God; (7) study of some of Paul's prayers. After the talk was an ample season of prayer open to all, its purpose being personal searching of heart. Of evenings the delegates divided into bands, some for open air street-preaching, others for evangelistic testimony in the chapel. All the missionaries shared in each form of service. The first part of Sunday morning was devoted to Sabbath school lesson,

in the conviction that the most essential feature of Christian worship is the mutual study of the Word, this outranking sermons in value. The convention motto was John 5:39. The closing session consisted of a talk unfolding the heart of "Victorious Life Studies" by R. C. McQuilkin, late of the *Sunday School Times*, and a Christian Endeavor service.

Three missionaries from Hengchow and two from Chenchow attended, being our full evangelistic force. One of the Hengchow missionary wives held a ten days' meeting with the women of Lei Yang. The delegates represented fifteen large districts or counties (*hsien*) having churches with baptized membership, being almost one-fourth of the total districts in Hunan province.

Seven ordained missionaries of the two stations had already signed a petition to the Presbyterian Synod of the Five Provinces to erect a new Presbytery with bounds to coincide with those of the Hengchow-Chenchow fields. On behalf of all the congregations they represent, the Chinese of this convention, with enthusiasm, prepared a petition to Synod for the same purpose. Aside from this no resolution nor any program of work was adopted, but the convention's constant purpose was the deepening of the spiritual life. We hope that this convention is only the first of other and perhaps annual ones.

GEO. L. GELWICKS.

#### RELIEF OF ASSYRIAN CHRISTIANS.

The Rev. A. J. Walker, dean of the Cathedral in Shanghai,

received from various sources in China in connection with the work of Archdeacon Daniel the sum of \$795.81. In addition to these sums Archdeacon Daniel himself reports having collected about \$1,500 which has been used for distressed fellow countrymen in the East to help them back to their country. Of the money in the hands of Dean Walker, with the concurrence of the British Consul in Shanghai, \$500 has been paid out to enable Archdeacon Daniel and his family to return home. The balance will be kept in view of further cases requiring help. If not needed in this way it will be sent to the Armenian Relief Fund at Hamadan, Persia.

The Rev. George Nicholas Mirza (Mirza is his surname, dropped when among Christians) has also been raising funds to assist the Assyrians or Nestorians who belong to an ancient Christian Church. Numbers of Assyrians and Nestorians took refuge with the British and are now returning to their land. Mr. Nicholas is one of these and according to his own account was a priest at Zerene in the state of Zelloo. From there he escaped to America and has recently passed through China on his way home collecting

money for his fellow sufferers to enable them to rebuild their homesteads. Bishop Molony at Ningpo kindly consented to receive any funds put into his hand and to forward them to a C. M. S. missionary at Bagdad, where many of these Assyrians are now assembled in a refugee camp under British care. Bishop Molony has received in all \$1,209.65. He sent direct to the Rev. A. E. Lavy, M.D., Bagdad, \$166 and to the C. M. S., London, to be forwarded to Bagdad \$343, a total of \$509. He still has in hand \$700.65. This balance will be forwarded to Bagdad as soon as feasible. The above sums do not include money given direct to Mr. Nicholas, except one amount of \$114. Any money still in hand for the Rev. G. Nicholas Relief Fund may be sent to Bishop Molony at Ningpo.

The above is published in order to show that attempts have been made to handle in an independent way the funds given for these relief purposes. There seems to be a need for some arrangement whereby a better understanding of the purposes of these funds and a better organized means of getting them into the hands of those for whom they are intended could be assured.

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## News Notes

Southern Baptists have successfully completed a campaign for \$75,000 for a five-year forward movement.

We learn that the Shanghai Y. W. C. A. has a hostel for Chinese women, which from June to September was used by over 150 women.

Dr. S. I. Woodbridge, editor of the *Chinese Christian Intelligencer*, has returned from furlough. Among other things he did while at home he published a book.

A small committee has recently met to consider the question of inviting Mr. Raymond Robins



and his wife to come to China to conduct a campaign in a number of cities.

A cablegram just received states that Mr. and Mrs. F. S. Brockman are sailing on the "Columbia" from San Francisco, and should reach China January 10th.

We learn that the Rev. F. C. Dreyer is putting through the press an "Outline Harmony of the Gospels" based upon Stevens and Burton's book. The first edition of 50,000 is being printed by the Milton-Stewart Evangelistic Fund for free distribution to all Christians and enquirers.

To those who desire to understand the ideas of the missionaries and Christians in Japan with regard to Korea and the better also to understand Japan, we recommend the reading of two addresses in the December 1919 issue of the "Korean Mission Field" by A. D. Berry and W. R. Foote.

From the Quarterly Record of the National Bible Society of Scotland, October 1919, we learn that the Rev. Chauncey Goodrich, D.D., the Rev. Spencer Lewis, D.D., and the Rev. F. Baller have been elected Hon. Vice-Presidents of the Society in recognition of the valuable service which has been rendered to the Christian cause in China by the revision of the Mandarin Bible.

The Canton Y. M. C. A. in its Tenth Annual Membership Campaign secured two thousand members and \$33,000; the best campaign in the history of the Association. Kaifeng now exceeds any previous membership record with over 500 on the roll.

We learn that there is a treaty between China and the United States which gives Congress certain power over American citizens in China. Mr. Randal, of California, has recently introduced into Congress a bill forbidding American citizens engaging in drink manufacture abroad. There is hope, therefore, that the high standards adopted in the United States with regard to alcoholism can be made effective in China.

"More than 115,000 men, women, and children entered the Chengtu Young Men's Christian Association building during eight days' celebration of the eighth anniversary of the Republic. Each day more than 10,000 persons studied the Y. M. C. A. Educational Exhibit, listened to lectures by officials, educators, business men and others, or saw lantern slide pictures of the war, Bairnsfather, and the life of Christ."

The *Chinese Christian Advocate* for December, 1919, gives the following items of a program adopted by the Central China Conference in Nanking in November:—

- (1) 25% increase in membership in the coming year.
- (2) 10% increase in self-support on the part of the Chinese Church for the next ten years.
- (3) The development of primary educational work, with Miss Mary G. Kessler as superintendent thereof.
- (4) Every member a Bible reader by the end of the year.

The Y.W.C.A. in China now has sixty-one foreign and twenty-eight Chinese secretaries. They are working in six organized centres, and expect soon to work in Hongkong, Hangchow, Nan-



## Personals

(For each Birth or Marriage notice \$1 is charged. To save book-keeping payment should be sent with the notice.)

### BIRTH.

#### NOVEMBER :

25th, at Tungchwan, Sze., to Mr. John P. and Dorothy Rodwell, F. F. M. A., a daughter (Joan Margaret).

### MARRIAGE.

#### NOVEMBER

10th, at Hochow, Kansu, by Rev. C. F. Snyder, Miss Florence Winifred Steven of London, Ontario, Canada, to Mr. George Kauffelt Harris of Kelsea, Washington, U. S. A., both of C.I.M.

### DEATHS.

#### NOVEMBER :

12th, at Jungtseh, Ho., Rev. Thos. J. Beare, F.M.A., of pneumonia. Age 26 years and one day.

30th, at Tsinanfu, Sung., Rev. George Clark, C.I.M., from uræmia.

#### DECEMBER :

4th, at Hankow, Hupeh, Miss I. Cormack, C.I.M., from tuberculosis.

4th, at Chowkiakow, Ho., Mrs. J. Brock, C.I.M., from influenza and bronchitis.

4th, at Shanghai, Leslie Crewdson, youngest son of Mr. and Mrs. Maurice J. Walker, N.B.S.S., late of Chinkiang.

### ARRIVALS.

#### NOVEMBER :

25th, from Sweden, Miss E. Christofferson, S.M.S.

29th, from U. S. A., Mr. and Mrs. W. A. Hick, C.I.M.

#### DECEMBER :

1st, from U. S. A., Rev. and Mrs. R. G. Gould (ret.), B.F.B.S.; Dr. and Mrs. N. Prescott (ret.), L.M.S.; Dr. and Mrs. Ellis, B.M.S.

6th, from Norway, Miss L. M. Syltevik, C.I.M.

7th, from U. S. A., Rev. and Mrs. P. R. Bakeman and family (ret.), A.B.F.M.S.; Dr. Nellie C. E. Pederson,

15th, from U. S. A., Dr. and Mrs. W. E. Macklin (ret.), Mrs. Meigs (ret.), F.C.M.S. From England, Rev. and Mrs. C. Fairclough and son (ret.), Mr. and Mrs. M. G. Anderson (ret.), Miss E. J. Churcher (ret.), C.I.M.

16th, from England, Mr. D. de B. Romertson, C.I.M. From U. S. A., Mr. and Mrs. V. C. Cox, Miss E. Moore, Miss E. Taylor, A.F.O.

18th, from U. S. A., Mr. and Mrs. D. C. Graham and family (ret.), A.B.F.M.S.; Rev. and Mrs. Tindall, C.M.S.

19th, from U. S. A., Rev. D. V. Godfrey, U.M.

22nd, from Canada, Dr. and Mrs. F. M. Auld and two children (ret.), P.C.C.

25th, from U. S. A., Miss Zella Reynolds, Miss Louise Olsen, P.U.M., Miss Edna Forbes, Miss Alice Anderson, Y.W.C.A. From England, Miss Catherine MacKinnon, Y.W.C.A.

### DEPARTURES.

#### NOVEMBER :

25th, to U. S. A., Miss M. E. Boyer, Eb.M.

29th, to U. S. A., Miss L. H. Keator, P.N.; Miss L. P. Bement, A.B.C.F.M.; Rev. and Mrs. W. B. Williston and three children, Dr. E. S. Fish, Miss A. Olsen, Miss J. C. Johnson, C.I.M.

30th, to Norway, Rev. and Mrs. L. Lande and family, Rev. L. Fleisje, Misses Aronsen and Willanger, N.L.K.

#### DECEMBER :

5th, to England, Dr. and Mrs. N. Prescott, L. M. S.

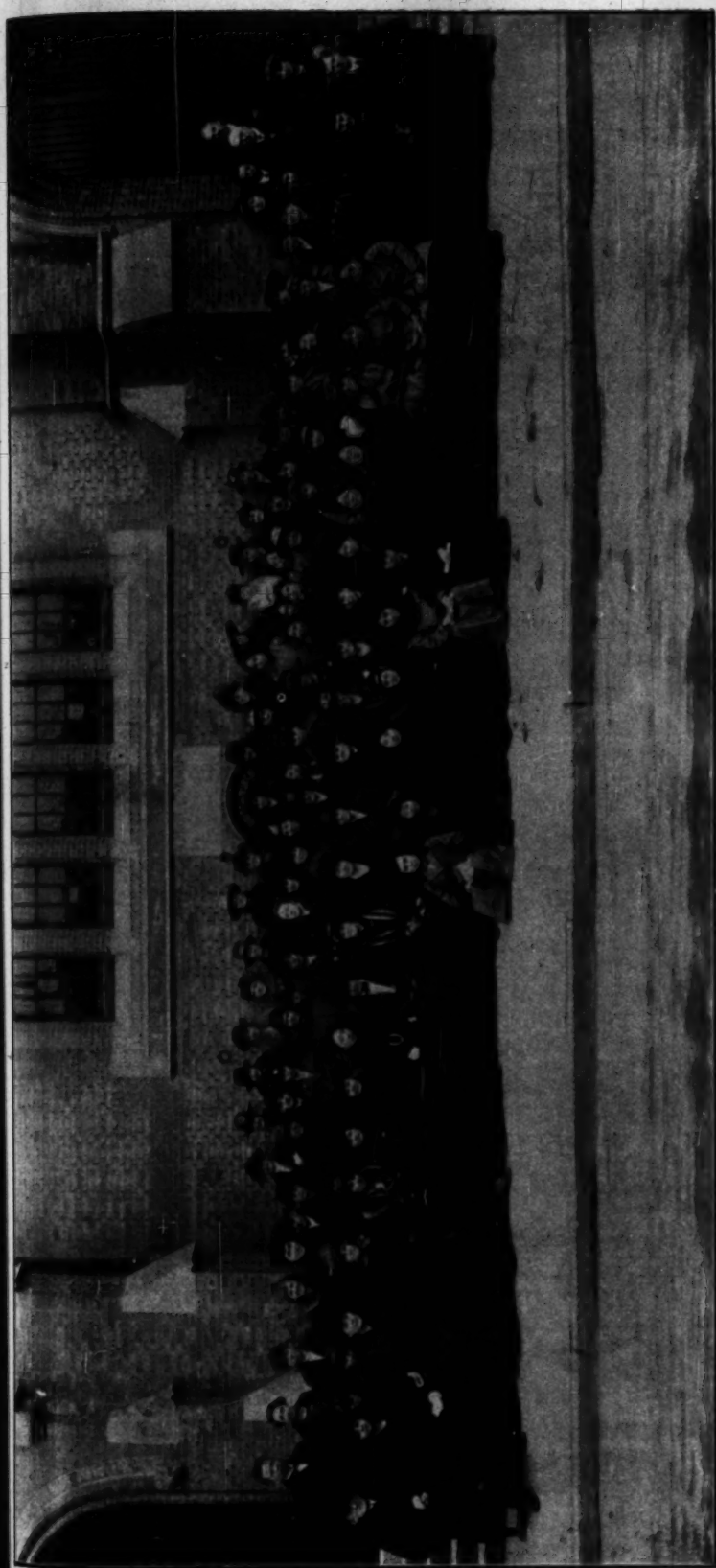
14th, to Scotland, Miss M. McIntyre P.C.I. To England, Misses H. G. Aplin, E. B. Harman, M. Taylor, C.I.M.

18th, to England, Mr. and Mrs. R. Cunningham, C.I.M.

20th, to Sweden, Mr. G. A. Stalhammar, C.I.M.

21st, to Sweden, Rev. and Mrs. G. Tonner and family, Miss Ellen Sundquist, S.M.F.

28th, to U. S. A., Rev. and Mrs. J. U. Stotts, Miss Beulah Stotts, G.E.M.; Mrs. L. S. Colby, C.A.



# DELEGATES TO CONFERENCE ON WOMEN'S WORK, SHANGHAI, JANUARY 2-8, 1920.

From U. S. A.—Pendleton, Miss Ellen Fitz. Baptist. President, Wellesley College. Chairman of Conference and Chairman of Collegiate Commission. Calder, Miss Helen G. Congregational. Boston, Mass. Secretary, Women's Board of Foreign Missions. Chairman Religious Education and Evangelism. Walker, Dr. Gertrude. Eye Specialist, Dean Women's Medical College, Philadelphia, Penna. Chairman of Medical Commission. Friedman, Miss Ernestine. Lutheran. National Board Y. W. C. A. Industrial Secretary—U. S. A. Chairman of Commission on Social Service. Conant, Miss Charlotte. Episcopal. Principal, Walnut Hill School, Natick, Mass. Member of the Board of Trustees, Wellesley College. Chairman of Commission on Secondary Education. Burr, Miss Amelia Josephine. Poet. Chairman of Commission on Literature. Prescott, Miss Nellie G. Boston, Mass. Baptist. Foreign Secretary, Women's American Baptist Foreign Missionary Society. Chairman of Commission on Administration. Marshall, Mrs. S. H. Episcopal. Palo Alto, California. Howell, Miss Mabel. Southern Methodist. Administrative Secretary, Oriental Fields, Women's Board. Ramsay, Miss Josephine. Baptist. Atchison, Kansas. Social Service Specialist. Lawney, Dr. Josephine. Baptist. Tuberculosis Specialist, University of Pittsburgh. McCormick, Miss Elsie. Episcopal. Inter-Church World Movement. Press Reporter. Martien, Miss Ella B. Formerly dean of Women's Department, Stetson University, Deland, Florida. Harlan, Miss Bertha. Presbyterian. Secretary, Young Women's Northfield Conference, Wilmington, Del. Manter, Dr. Marion. Bellevue Hospital, New York City.

From China.—Abercrombie, Miss Ethel. Beebe, Dr. R. C. Bomar, Miss Mildred. Bradshaw, Miss A. E. Brittain, Miss Ruth. Brown, Miss Daisy. Bryan, Miss F. C. Burdick, Miss S. M. Cable, Miss A. M. Caldwell, Mr. C. N. Chen, Mrs. C. C. Chen, Mrs. Lettie. Claiborne, Miss E. Cogdal, Miss M. E. Coppock, Miss G. L. Darroch, Dr. John. Diao, Miss W. D. Doo, Miss Evans, Miss K. B. Fearn, Dr. A. Frame, Miss Margaret. Vanderbeek, Mrs. H. A. VanWaagen, Miss T. Vautrin, Miss Minnie. Walker, Mr. M. P. Wallace, Miss Ethel. Wang, Miss Chi Nyok. Ward, Miss Sui. Webster, Dr. J. B. White, Miss Laura. Whitmore, Dr. Clara B. Wilson, Miss R. Wong, Dr. Amy. Woo, Miss Constance. Woo, Mr. Y. K. Woodbridge, Dr. S. Yie, Mrs. P. Yuen, Miss Y. Zimmerman, Miss Dora. Zaug, Miss We Tsung.